A SHORT

CATECHISM

According to the

DOCTRINE

OF THE

CHURCH

OF

ENGLAND.

With Scripture Proofs at large.

Newly revised and corrected, with more Scriptures, and Propositions (for Illustration) annexed.

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A ſhort View of Divinity, or Summary of this CATECHISM.

SHewing, 1. *what is Mans chief End.* 2. *The way to it.*

I. *Mans chief End, is either*, 1. *The chief End of Intention what he ought to aim at above all things, as the Scope of his Life and Actions, that is, to glorify God. Or*, 2. *Mans chief End of Fruition, his chiefeſt Good and Happineſs; and that is, to enjoy God for ever.*

II. *The Way to attain this chief End, is by the holy Scriptures. The Scriptures principally teach*, 1. *What Man is to believe.* 2. *What God requires Man to do.* 3. *What Man may, and ought to ask of God, and pray for. The Scriptures are a Rule of Faith, a Rule of Life and manners, a Rule of Prayer.*

I. *The Scriptures teach what Man is bound to believe.* 1. *Concerning God.* 2. *Concerning himſelf.*

1. *Concerning God, Man is to believe.* 1. *What God is in his Eſſence or Being, and Attributes.* 2. *What he is in Relation to himſelf, as the Eſſence ſubſiſteth in three Perſons; the Father, the Son, the Holy Ghoſt.* 3. *What God is in Relation to his Creatures, in general, and to Man in ſpecial, of whom the Scriptures principally ſpeak. God is to be conſidered in reference to Man*, 1. *As Creator.* 2. *Preſerver.* 3. *Governor.* 4. *Redeemer.* 5. *Benefactor and gracious Rewarder.* 2. *Man is to be conſidered, as* 1. *a Creature.* 2. *as a defective, needy, inſufficient Creature, and ſinful.* 3. *As under Go-*

vernment, as a Subject governed by Law, and Covenant. 4. As redeemed; under which consider, 1. Mans Sin. 2. Mans Misery. 3. Mans Inability to recover or restore himself. Concerning our Redemption, Note, 1. The way, by which, by a Covenant of Grace. 2. The Person, by whom, our Lord Jesus Christ. Concerning this Redeemer, observe, 1. who, and what he is. 2. His Office in general, a Mediator. A Mediator in three Offices: 1. A Prophet. 2. a Priest. 3. a King, in a twofold State, of Humiliation and Exaltation. 3. The Application of Redemption by the Holy Spirit. The Redemption is applied in effectual Calling. They who are called, are justified, sanctified, and adopted. And these are partakers of great Benefits from Christ, in this Life, at Death, after Death, at the Resurrection, and in Heaven for ever.

II. The Scriptures teach what Man is obliged to do, to please and glorify God; and that is Obedience to the moral Law; which Law shews what we ought to do, and what we ought not to do. But Man hath transgressed this Law, and is fallen under the Wrath and Curse of God. The Scriptures further teach what is to be done to escape the Wrath of God; which is, 1. Faith in Jesus Christ. 2. Repentance to Life, towards God. 3. A diligent Use of means, which are, 1. The Word heard and read. 2. The Sacraments, Baptism, and the Supper of the Lord. 3. Prayer.

III. What Man ought to pray for, taught generally in the Scriptures; particularly in the Lord's Prayer. The Sum of all is, our highest End and the way to it: the way to it is by Faith in Jesus Christ (with its adjunct Repentance) which we are taught in our Creed. 2. By Love and Obedience, the Sum of the Commandments. 3. By Invocation, taught by our Saviour.

A

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Church of England.

Queſt. 1. WHat is the chief End of Man?

Anſw. MAn's chief End (*for which he was made and redeemed, and to which he ſhould aim*) is to glorifie (*a*) God, and to enjoy him for (*b*) ever.

(*a*) 1 *Cor.* 10. 31. Whether therefore ye eat or drink, or whatſoever ye do, do all to the Glory of God. *Rom.* 11. 36. For of Him, and through Him, and to Him are all things; to whom be glory for ever. *Amen.* (*b*) *Pſal.* 73. 25. Whom have I in heaven but thee? And there is none upon earth that I deſire beſides thee. *V.* 26. My fleſh and my heart faileth, but God is the ſtrength of my heart, *and my portion for ever.* *V.* 27. For lo, they that are far from thee,

ſhall periſh; thou haſt deſtroyed all them that go a whoring from thee. *V.* 28. But it is good for me to draw near to God; I have put my truſt in the Lord God, that I may declare all thy works.

2. Q. *What Rule hath God given to direct us how we may glorifie and enjoy him?*

A. The Word of God (which is contained in the Scriptures of the Old and New (*c*) Teſtament) is the only Rule to direct us how we may glorifie and enjoy (*d*) him.

(*c*) 2 *Tim.* 3. 15. And that from a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus. *V.* 16. All ſcripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs. *Epheſ.* 2 20. And are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief Corner-ſtone. (*d*) 1 *Joh.* 1. 3. That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. *V.* 4. And theſe things write we unto you, that your joy may be full. *Pſal.* 73. 24. Thou ſhalt guide me with thy counſel, and afterwards receive me to glory. *Joh.* 20. 31. But theſe are written, that ye might believe that Jeſus is the Chriſt, the Son of God; and that believing, ye might have life through his Name.

3. Q. *What do the Scriptures principally teach?*

A. The (*holy*) Scriptures principally teach, what Man is (*bound*) to believe concerning God, and what Duty God requires of (*e*) Man.

(*e*) 2 *Tim.* 1. 13. Hold faſt the form of ſound words which

which thou haſt heard of me, in faith and love, which is in Chriſt Jeſus. 2 *Tim.* 3. 16. ſee before.

4. Q. *What is God?* A. God is a (*f*) Spirit, (*g*) Infinite, (*h*) Eternal, and (*i*) Unchangeable in his (*k*) Being, (*l*) Wiſdom, (*m*) Power, (*n*) Holineſs, (*o*) Juſtice, (*p*) Goodneſs and Truth.

(*f*) *Joh.* 4. 24. God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit, and in truth.

(*g*) *Job* 11. 7. Canſt thou by ſearching, find out God? Canſt thou find out the Almighty unto perfection? *V.* 8. It is as high as heaven, what canſt thou do? Deeper than hell, what canſt thou know? *V* 9. The meaſure thereof is longer than the earth, and broader than the ſea.

(*h*) *Pſal.* 90. 2. Before the mountains were brought forth, or ever thou hadſt formed the earth, and the world, even from everlaſting to everlaſting, thou art God.

(*i*) *James* 1. 17. Every good and perfect gift is from above, and cometh down from the Father of Lights, with whom there is no variableneſs, neither ſhadow of turning.

(*k*) *Exod.* 3. 14. And God ſaid unto Moſes, I am that I am; and he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you.

(*l*) *Pſal.* 147. 5. Great is our Lord, and of great power; his underſtanding is infinite.

(*m*) *Rev.* 4. 8. And the four beaſts had each of them ſix wings about him, and they were full of eyes within, and they reſt not day and night, ſaying, Holy, holy, holy Lord God Almighty; which was and is, and is to come. *Iſa* 6. 3. And one cried unto another, and ſaid, Holy, holy, holy is the Lord of hoſts, the whole earth is full of his glory.

(*n*) *Rev.* 15. 5. Who ſhall not fear thee, O Lord, and glorifie thy Name? for thou only art holy; for all nations ſhall come and worſhip before thee, for thy judgments are made manifeſt.

(*o*) *Deut.* 32. 4. He is the rock, his work is perfect, for

all his ways are judgment: a God of truth, and without iniquity, juſt and right is he.

(*p*) *Exod.* 34. 6. And the Lord paſſed before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth. *V.* 7. Keeping mercy for thouſands, forgiving iniquity, and tranſgreſſion, and ſin; and that will by no means clear the guilty; viſiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and fourth generation.

5. Q. *Are there more Gods than one?*

A. (*This God is one, and*) there is (*and there can be*) but one only, the living and true * God.

* *Deut.* 6. 4. Hear, O Iſrael, the Lord our God is one Lord. Jer. 10. 10. But the Lord is the true God; he is the living God, and an everlaſting King: at his breath the earth ſhall tremble, and the nations ſhall not be able to abide his indignation. 1 *Cor.* 8. 4. As concerning therefore the eating of thoſe things that are offered in ſacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. *V.* 6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jeſus Chriſt, by whom are all things, and we by him.

6. Q. *How many Perſons are there in the Godhead?*

A. There are three Perſons in the Godhead (*or Divine Being, and Nature*) the Father, the Son, and the Holy Ghoſt, and theſe three are one God; the ſame in ſubſtance, equal in (*q*) Power and Glory (*and all divine Perfections.*)

(*q*) 1 *Joh.* 5. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt; and the

these three are one. *Matth.* 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 *Cor.* 13. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.* *Joh.* 10. 30. I and my Father are one. *Phil.* 2. 6. Who being in the form of God, thought it no robbery to be equal with God. Compare *Isa.* 6 3, 5, 8. with *Joh.* 12. 41. and *Acts* 28 25. *Acts* 5. 3, 4. But Peter said, Ananias, why hath Satan filled thine heart to lye to the Holy Ghost and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lyed unto men, but unto God.

7. *This one God, the Father, the Son, and Holy Ghost, is the first efficient Cause, or Creator; the preserving and disposing, and the final Cause of all things.*

Rom. 11. 36. *For of him, and through him, and to him are all things: to whom be glory for ever.* Amen.

8. *Whatsoever God hath done, and brought forth, he did according to his Eternal Purpose and Decrees.*

Ephes. 1. 11. ——*Who worketh all things according to the counsel of his own will.*

9. Q. *What are the Decrees of God?* *A.* The Decrees of God are, his Eternal Purpose, according to the Counsel of his Will, whereby, for his own Glory, he hath fore-ordained whatever comes to (*r*) pass.

(*r*) *Ephes.* 1. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love. *V.* 11. In whom

alſo we obtained an inheritance, being predeſtinated according to the purpoſe of him, *who worketh all things after the counſel of his own will.* *Rom.* 9 22. What if God, willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering, the veſſels of wrath, fitted to deſtruction? *V.* 23. And that he might make known the riches of his glory, on the veſſels of mercy which he had afore prepared unto glory?

10. Q. *How doth God execute his Decrees?*

A. God executeth his Decrees in the works of Creation and (*f*) Providence.

(*f*) *Epheſ.* 1. 11. Who worketh all things according to the counſel of his own will.

11. Q. *What is the Work of Creation?*

A. The Work of Creation is, God's making all things of nothing, by the Word of his Power, in the ſpace of ſix days, and all very (*t*) good.

(*t*) *Gen.* chap. 1. throughout. *Heb.* 11. 13. Through faith we underſtand, that the worlds were framed by the word of God; ſo that things which are ſeen, were not made of things that do appear.

12. Q. *How did God create Man?*

A. (*After all the reſt of his Works*) God created Man Male and Female, after his own Image, in Knowledge, Righteouſneſs and Holineſs, with Dominion over the (*u*) Creatures.

(*u*) *Gen.* 1. 26. And God ſaid, Let us make Man in our own image, after our likeneſs; and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over

over the cattel, and over all the earth, and over every creeping thing that creepeth upon the earth. *V.* 27. So God created man in his own image, in the image of God created he him, male and female created he them. *V.* 28. And God bleſſed them, and God ſaid unto them, Be fruitful, and multiply, and replenish the earth, and ſubdue it, and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that creepeth upon the earth. *Col.* 3. 10. And have put on the new Man, which is renewed in knowledge, after the image of him that created him. *Epheſ.* 4. 24. And that ye put on that new Man, which after God, is created in righteouſneſs and true holineſs.

13. Q. *What are God's Works of Providence?* *A.* God's Works of Providence are, his moſt (*x*) holy, (*y*) wiſe and powerful (*z*) preſerving, and governing all his Creatures, and all their (*a*) Actions.

(*x*) *Pſal.* 145. 17. The Lord is righteous in all his ways, and holy in all his works. (*y*) *Pſal.* 104. 24. O Lord, how manifold are thy works! in wiſdom haſt thou made them all, the earth is full of thy riches. *Iſa.* 28. 29. This alſo cometh from the Lord of hoſts, which is wonderful in counſel, and excellent in working. (*z*) *Heb.* 1. 3. Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power; when he had by himſelf purged our ſins, ſate down on the right hand of the Majeſty on high. (*a*) *Pſal.* 103. 19. The Lord hath prepared his throne in the heaven, his kingdom ruleth over all. *Matth.* 10. 29. Are not two ſparrows ſold for a farthing, and one of them ſhall not fall to the ground without your Father? *V.* 30. But the very hairs of your head are all numbred. *V.* 31. Fear ye not therefore, ye are of more value than many ſparrows.

14. *God's Providence is either general towards all his Creatures, or ſpecial towards Mankind in the ſtate of Creation before the Fall, and in the ſtate of Corruption ſince the Fall.*

15. Q.

15. Q. *What ſpecial Act of Providence did God exerciſe towards Man, in the ſtate wherein he was created?*

A. When God had created Man, he entred into a Covenant of Life with him, upon condition of perfect Obedience; forbidding him to eat of the Tree of Knowledge of Good and Evil, upon pain of (*b*) Death.

(*b*) *Gal.* 3. 12. And the law is not of faith; but the man that doth them, ſhall live in them. *Gen.* 2. 17. But of the tree of knowledge, of good and evil, thou ſhalt not eat of it; for in the day thou eateſt thereof, thou ſhalt ſurely die.

16. Q. *Did our firſt Parents continue in the Eſtate wherein they were created?*

A. Our firſt Parents, being left to the freedom of their own Will, fell from the Eſtate wherein they were created, by ſinning againſt (*c*) God.

(*c*) *Gen.* 3. 6. And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe; ſhe took of the fruit thereof, and did eat; and gave alſo to her husband with her, and he did eat. *V.* 7. And the eyes of them both were opened, and they knew that they were naked, and they ſewed fig-leaves together, and made themſelves aprons. *V.* 8. And they heard the voice of the Lord God, walking in the garden in the cool of the day: and Adam and his wife hid themſelves from the preſence of the Lord God, amongſt the trees of the garden. *V.* 13. And the Lord God ſaid unto the woman, What is this that thou haſt done? And the woman ſaid, The ſerpent beguiled me, and I did

I did eat. *Eccleſ.* 7. 29. Lo, this only have I found, that God hath made man upright, but they have ſought out many inventions.

17. Q. *What is Sin?* *A.* Sin is any want of Conformity unto, or Tranſgreſſion of the Law of (*d*) God. (*Any defect in keeping ſtrictly and perfectly to the Law, or any thing croſs or contrary to the Law, is Sin.*)

(*d*) 1 *Joh.* 3. 4. Whoſoever committeth ſin, tranſgreſſeth alſo the law; *for ſin is the tranſgreſſion of the law.*

18. Q. *What was the Sin whereby our firſt Parents fell from the Eſtate wherein they were created?* *A.* The Sin whereby our firſt Parents fell from that (*holy and happy*) Eſtate wherein they were created, was their eating the forbidden (*e*) Fruit.

(*e*) *Gen.* 3. 12. The woman which thou gaveſt to be with me, ſhe gave me of the tree, *and I did eat.*

19. *All Mankind ſinned, and fell in* Adam's *firſt Tranſgreſſion: For,*

20. Q. *Did all Mankind fall in* Adam's *firſt Tranſgreſſion?* *A.* The Covenant being made with *Adam*, not only for himſelf, but for his Poſterity, all Mankind deſcending from him by ordinary Generation, ſinned in him, and fell with him in his firſt (*f*) Tranſgreſſion.

(*f*) *Gen.* 2. 16. And the Lord God commanded the man, ſaying, Of every tree of the garden thou mayeſt freely eat. *V.* 17. But of the tree of knowledge of good and evil, thou ſhalt

ſhalt not eat of it, for in the day thou eateſt thereof, thou ſhalt ſurely die. *Rom.* 5. 12. Wherefore as by one man ſin entred into the world, and death by ſin, and ſo death paſſed upon all men, *for that all have ſinned.* *V.* 18. Therefore as by the offence of one, judgment came upon all men, to condemnation: even ſo by the righteouſneſs of one the free gift came upon all men unto juſtification of life. *V.* 19. For as by one man's diſobedience, many were made ſinners: ſo by the obedience of one, ſhall many be made righteous. 1 *Cor.* 15. 21. For ſince by man came death, by man alſo came the reſurrection of the dead. *V.* 22. For as in Adam all die, ſo in Chriſt ſhall all be made alive.

21. Q. *Into what Eſtate did the Fall bring Mankind?*

A. The Fall (*of our firſt Parents*) brought Mankind into an Eſtate of (*g*) Sin and Miſery.

(*g*) *Rom.* 5. 12. ſee above. *Chap.* 3. 23. For all have ſinned, and come ſhort of the glory of God.

22. Q. *Wherein conſiſts the ſinfulneſs of that Eſtate whereinto Man fell?*

A. The ſinfulneſs of that Eſtate whereinto Man fell, conſiſts in the Guilt of *Adam*'s firſt Sin, the want of Original Righteouſneſs, and the corruption of his whole Nature, which is commonly called Original Sin, together with all actual Tranſgreſſions which proceed from (*h*) it.

(*h*) *Rom.* 5. 10. to 20. *Epheſ.* 2. 1. And you he hath quickned, who were dead in treſpaſſes and ſins. *V.* 2. Wherein in times paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience. *V.* 3. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature children of wrath

wrath even as others. *Jam.* 1. 14. But every man is tempted when he is drawn away of his own luſt, and inticed. *V.* 15. Then when luſt hath conceived, it brings forth ſin; and ſin when it is finiſhed, bringeth forth death. *Matth.* 15 19. For out of the heart proceed evil thoughts, murthers, adulteries, fornications, thefts, falſe-witneſſes, blaſphemies.

23. Q. *What is the miſery of that Eſtate whereinto Man fell?* *A.* All Mankind by their Fall, loſt Communion with (*i*) God, are under his Wrath and (*k*) Curſe, and ſo made liable to all miſeries in this Life, to Death it ſelf, and to the pains of Hell for (*l*) ever.

(*i*) *Gen.* 3. 8. Adam and his wife hid themſelves from the preſence of the Lord God amongſt the trees of the garden. *V.* 10. And he ſaid, I heard thy voice in the garden, and I was afraid becauſe I was naked, and I hid my ſelf. *V.* 24. So he drove out the man: and he placed at the end of the garden of Eden, Cherubims, and a flaming ſword, which turned every way, to keep the way of the tree of life. (*k*) *Epheſ.* 2. 2, 3. ſee before. *Gal.* 3. 10. For as many as are of the work of the law, are under the Curſe; for it is written, Curſed is every one that continueth not in all things which are written in the law, to do them. (*l*) *Lam.* 3. 39. Wherefore doth the living man complain, a man for the puniſhment of his ſins? *Rom.* 6. 23. For the wages of ſin is death, but the gift of God is eternal life, through Jeſus Chriſt our Lord. *Matth.* 25. 41. Then ſhall he ſay to them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels. *V.* 46. And theſe ſhall go away into everlaſting puniſhment, but the righteous into life eternal.

24. *But all Mankind were not left to periſh in the ſtate of Sin and Miſery: For,*

25. Q. *Did*

25. Q. *Did God leave all Mankind to periſh in the ſtate of Sin and Miſery?*

A. God having, out of his meer good pleaſure from all Eternity, elected ſome to everlaſting (*m*) Life, did enter into a Covenant of Grace, to deliver them out of the ſtate of Sin and miſery, and to bring them into an eſtate of Salvation by a (*n*) Redeemer.

(*m*) *Epheſ.* 1. 4. According as he hath choſen us in him before the foundation of the world, that we ſhould be holy and without blame before him in love. (*n*) *Rom.* 3. 21. But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets. *V.* 22. Even the righteouſneſs of God, which is by faith of Jeſus Chriſt unto all, and upon all them that believe; for there is no difference. *Gal.* 3. 21. Is the law then againſt the promiſes? God forbid; for if there had been a law given, which could have given life, verily, righteouſneſs ſhould have been by the law. *V.* 22. But the ſcripture hath concluded all under ſin, that the promiſe by faith in Jeſus Chriſt might be given to them that believe.

26. Q. *Who is the Redeemer of God's Elect?*

A. The only Redeemer of God's Elect, is the Lord Jeſus (*o*) Chriſt; who being the Eternal Son of God, became (*p*) Man, and ſo was, and continueth to be God and Man in two diſtinct Natures, and one Perſon, for (*q*) ever.

(*o*) 1 *Tim.* 2. 5. For there is one God, and one Mediator between God and men, the Man Chriſt Jeſus. *V.* 6. Who gave himſelf a ranſom for all, to be teſtified in due time. (*p*) *Joh.* 1. 14. And the Word was made fleſh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. *Gal.* 4. 4. But when the fulneſs of time was come, *God ſent forth*

forth his Son, made of a woman, made under the Law. (*q*) *Rom.* 9. 5. Whoſe are the Fathers, and of whom, *as concerning the fleſh, Chriſt came*, who is *over all, God bleſſed for ever*. *Luke* 1. 35. And the Angel anſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall over-ſhadow thee; therefore alſo the holy Thing which ſhall be born of thee, ſhall be called the Son of God. *Col.* 2. 9. For in him dwelleth all *the fulneſs of the Godhead*, bodily. *Heb.* 7. 24. But this Man, becauſe *he continueth ever*, hath an unchangeable prieſthood. *V.* 25. Wherefore he is able to ſave them to the utmoſt that come to God by him, ſeeing he ever liveth to make interceſſion for them.

27. Q. *How did Chriſt, being the Son of God, become Man.*

A. Chriſt, the (*Eternal*) Son of God, became Man, by taking to himſelf a true (*r*) Body, and a reaſonable (*ſ*) Soul, being conceived by the power of the Holy Ghoſt, in the Womb of the Virgin *Mary*, and born of (*t*) her, yet without (*u*) Sin.

(*r*) *Heb.* 2. 14. Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame, that through death he might deſtroy him who had the power of death; that is, the Devil. *V.* 16. For, verily, he took not on him the nature of Angels, but he took on him the ſeed of Abraham. *Heb.* 10. 5. Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldſt not, but a body haſt thou prepared me. (*ſ*) *Matth.* 26. 38. Then ſaith he unto them, My ſoul is exceeding ſorrowful, even unto death; tarry you here, and watch with me. (*t*) *Luke* 1. 31. Behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name Jeſus. *V.* 35. ſee before. *V.* 42. And ſhe ſpake out with a loud voice, and ſaid, Bleſſed art thou among women, and bleſſed is the fruit of thy womb. *Gal.* 4. 4. ſee before. (*u*) *Heb.* 4. 15. For we have not an High-

High-Prieſt which cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without ſin. *Heb.* 7. 26. For ſuch an High-Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens.

28. Q. *What Offices doth Chriſt execute as our Redeemer?*

A. Chriſt, as our Redeemer, executeth the Offices (*x*) of a Prophet, (*y*) of a Prieſt, and (*z*) of a King, both in his Eſtate of Humiliation (*on Earth,*) and Exaltation (*in Heaven.*)

(*x*) *Acts* 3. 22. For Moſes truly ſaid unto the fathers, A prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me; him ſhall ye hear in all things whatſoever he ſhall ſay unto you. *Heb.* 12. 25. See that ye refuſe not him that ſpeaketh; for if they eſcaped not who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven. Compared with 2 *Cor.* 13. 3. Since ye ſeek a proof of Chriſt ſpeaking in me, which to you-ward is not weak, but is mighty in you. *Luke* 4. 18. The ſpirit of the Lord is upon me, becauſe he hath anointed me to preach the goſpel to the poor, he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty them that are bruiſed. (*y*) *Heb.* 5. 5. So alſo Chriſt glorified not himſelf to be made an High-Prieſt, but he that ſaid unto him, Thou art my Son, to day have I begotten thee. *As he ſaith alſo in another place.* *V.* 6. Thou art a Prieſt for ever after the order of Melchiſedeck. *V.* 7. Who in the days of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears, unto him who is able to ſave him from death, and was heard in that he feared. (*z*) *Pſal.* 2. 6. Yet have I ſet my King upon my holy hill of Sion. *Iſa.* 9. 6. For unto us a Child is born, unto us a Son is given, and the government ſhall be upon his ſhoulders, and his Name

ſhall

ſhall be called Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace. *V.* 7. Of his government and peace there ſhall be no end, upon the throne of David, and upon his kingdom, to order it, and to eſtabliſh it with judgment and juſtice, from hence forth even for ever: the zeal of the Lord of hoſts will perform this. *Matth.* 21. 5. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and ſitting upon an aſs, and a colt, the foal of an aſs. *Pſal.* 2 8. Ask of me, and I will give thee the heathen for thine inheritance, and the utmoſt parts of the earth for thy poſſeſſion; thou ſhalt break them with a rod of iron, thou ſhalt daſh them in pieces like a potter's veſſel. *V.* 10 Be wiſe now therefore, O ye kings: be inſtructed, ye judges of the earth. *V.* 11. Serve the Lord with fear, and rejoice with trembling. (†) *Phil.* 2. 8. And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs. *V.* 9. Wherefore God alſo hath highly exalted him, and given him a name which is above every name: *V.* 10. That at the name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth; *V.* 11. And that every tongue ſhould confeſs, that Jeſus Chriſt is Lord, to the glory of God the Father.

29. Q. *How doth Chriſt execute the Office of a Prophet?*

A. Chriſt (*as our Redeemer*) executeth the Office of a Prophet ‖, in revealing to us by his † Word and Spirit, the * Will of God for our Salvation ‖.

‖ *Heb.* 1. 1. God, who at ſundry times, and in divers manners, ſpake in time paſt unto the fathers by the prophets, *V.* 2. Hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds. † *Joh.* 1. 18. No man hath ſeen God at any time; the only begotten Son, which is in the boſom of the Father, *he hath declared him.* 1 *Pet.*

1 *Pet.* 1. 10. Of which ſalvation the prophets have enquired, and ſearched diligently, who propheſied of the grace that ſhould come unto you. *V.* 11. *Searching what, or what manner of time the ſpirit of Chriſt*, which was in them, did ſignifie, when it teſtified before-hand the ſufferings of Chriſt, and the glory which ſhould follow. *V.* 12. Unto *whom it was revealed*, that not unto themſelves, but unto us they did miniſter the things which are now reported unto you, *by them that have preached the goſpel unto you, with the Holy Ghoſt ſent down from heaven*; which things the angels deſire to look into. * *Joh.* 15. 15. Henceforth I call you not ſervants, for the ſervant knoweth not what his Lord doth; but I have called you friends; *for all things that I have heard of my Father, I have made known unto you.* ‖ *Joh.* 20. 31. Theſe things are written, that you might believe that Jeſus is the Chriſt, the Son of God; *and that believing, you might have life through his Name.*

30. Q. *How doth Chriſt execute the Office of a Prieſt?*

A. Chriſt (*as our Redeemer*) executeth the Office of a Prieſt, (*a*) in his once offering up of himſelf a (*b*) ſacrifice to ſatisfie Divine Juſtice, and (*c*) reconcile us to God, and in making (*d*) continual Interceſſion for us.

(*a*) *Heb.* 9. 14. How much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſciences from dead works, to ſerve the living God. *V.* 28. So Chriſt was once offered to bear the ſins of many; and unto them that look for him, ſhall he appear the ſecond time, without ſin unto ſalvation. (*b*) *Epheſ.* 5. 2. And walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering, and a ſacrifice to God for a ſweet-ſmelling ſavour. (*c*) *Heb.* 2. 17. In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-Prieſt in things pertaining to God, to make reconciliation for the ſins of the people. *Rom.* 5. 9. Much more then being now juſtified

justified by his blood, we shall be saved from wrath through him. *V.* 10. For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we shall be saved by his life. (*d*) *Heb.* 7. 24. But this man, because he continueth ever, hath an unchangeable Priest-hood *V* 25. Wherefore he is *able to save to the utmost* those that come to God by him, *seeing he ever liveth to make Intercession for them.*

31. Q. *How doth Christ execute the Office of a King?* *A.* Christ executeth the Office of a King, (*e*) in subduing us to himself, (*f*) in ruling, (*g*) and defending us, (*h*) and restraining and conquering all his and our Enemies.

(*e*) *Psal.* 110. 1. The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. *V.* 2. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. *V.* 3. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. *Acts* 15. 14. *Simeon* hath declared how God at the first did visit the Gentiles, to take out of them a People for his Name. *V.* 15. And to this agree the words of the Prophets, as it is written. *V.* 16. After this I will return, and build again the Tabernacle of *David*, which is fallen down, and I will build again the ruins thereof, and I will set it up. (*f*) *Isa.* 33. 22. The Lord is our Judge, the Lord is our Law-giver, *the Lord is our King, he will save us.* (*g*) *Isa.* 32. 1. Behold a King shall reign in Righteousness, and Princes shall rule in Judgment. *V.* 2. And a Man shall *be as an hiding-place from the wind*, and a covert from the tempest; as Rivers of Waters in a dry place, as the shadow of a Rock in a weary Land. (*h*) 1 *Cor.* 15. 25. For he must reign, till he *hath put all his Enemies under his feet.* *Psal.* 110. 5, The Lord at thy right hand shall strike through Kings in the day of his wrath. *V.* 6. He shall judge among the heathen,

heathen, he ſhall fill *the places* with the dead bodies: he ſhall wound the heads over many countreys.

32. *Chriſt, as our Redeemer, did execute theſe three Offices, both in the State of his Humiliation, when he was upon Earth, and ſtill doth execute them in Heaven, in his Exaltation.*

33. Q. *Wherein did Chriſt's Humiliation conſiſt?*

A. Chriſt's Humiliation conſiſted (*i*) in his being born, and that in a low condition, (*k*) made under the Law, (*l*) undergoing the Miſeries of this Life, (*n*) the Wrath of God, (*m*) and the curſed Death of the Croſs, (*o*) in being buried (*p*) and continuing under the power of Death for a time.

(*i*) *Luke* 2. 7. And ſhe brought forth her firſt born Son, and wrapped him in ſwadling clothes, and laid *him in a Manger*, becauſe there was no room for them in the Inn. (*k*) *Gal.* 4. 4. And when the fulneſs of time was come, God ſent forth his Son made of a *Woman*, *made under the Law*. (*l*) *Heb.* 12. 2. Looking unto Jeſus the Author and Finiſher of our Faith, who for the joy *that was ſet before him*, *endured the Croſs*, *deſpiſing the ſhame*, and is ſet down at the right hand of the Throne of God. *V.* 3. For conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied and faint in your minds. *Iſa.* 53. 2. For he ſhall grow up before him as a tender Plant, and as a Root out of a dry ground; *he hath no form nor comlineſs*, *and when we ſhall ſee him*, *there is no beauty that we ſhould* deſire him. *V.* 3. *He is deſpiſed and rejected of men*, *a Man of ſorrows*, *and acquainted with griefs*, *and we hid* as it were our faces from him; he was deſpiſed, and we eſteemed him not. (*m*) *Luke* 22. 44. And being in an agony, he prayed more earneſtly, and his ſweat was as it were great drops

drops of blood falling down to the ground. *Matth.* 27. 46. And about the ninth hour Jesus cried with a loud voice, saying, *ELI, ELI, LAMASABACHTHANI:* that is to say, My God, my God, why hast thou forsaken me? (*n*) *Phil.* 2. 8. And being found in fashion as a Man, he humbled himself, *and became obedient unto death, even the death of the Cross.* (*o*) 1 *Cor.* 15. 4. And that *he was buried*, and that he rose again the third day according to the Scriptures. (*p*) *Matt.* 2. 40. As *Jonas* was three days and three nights in the Whales belly; so shall the Son of Man be three days and three nights in the heart of the earth. *Acts* 2. 24, 25, 26, 27,---31. *V.* 24. Whom God hath raised, *having loosed the pains of death*, because it was not possible that he should be holden of it. *V.* 25. For *David* speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. *V.* 26. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope. *V.* 27. *Because thou wilt not leave my Soul in Hell, neither wilt thou suffer thine holy One to see corruption. V.* 31. He seeing this before, spake of the Resurrection of Christ, that his Soul *was not left in Hell, neither did his flesh see corruption.*

34. Q. *Wherein consisteth Christ's Exaltation?*

Christ's Exaltation consisteth in (*q*) his Rising again from the dead on the third day, (*r*) in ascending up into Heaven, (*s*) in sitting at the right hand of God the Father, (*t*) and in coming to judge the World at the last Day.

(*q*) 1 *Cor.* 15. 4. And that he was buried, and *that he rose again the third day according* to the Scriptures. (*r*) *Mark* 16. 19. So then after the Lord had spoken to them, he was received up into Heaven and sat on the right hand of God. (*s*) *Ephes.* 1. 20. Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places. (*t*) *Acts* 1. 11. Which also said,

ſaid, Ye men of *Galilee*, why ſtand ye gazing up into Heaven? This ſame Jeſus which is taken up from you into Heaven, ſhall ſo come in like manner, as ye have ſeen him go into Heaven. *Chap.* 17. *V.* 31. He hath appointed a day in the which he ſhall judge the World in Righteouſneſs, by that Man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.

35. *Chriſt our Mediator wrought Redemption from that State of Sin, and Miſery, into which we fell, and purchaſed a happy State of Life, and Salvation, for all to whom it is applied.*

36. Q. *How are we made partakers of the Redemption purchaſed by Chriſt?*

A. We are made partakers of the Redemption Purchaſed by Chriſt, (*u*) by the effectual Application of it to us, (*x*) by his holy Spirit.

(*u*) *John* 1. 11. He came unto his own, and his own received him not. *V.* 12. but as many *as received him*, to *them gave he power to become the* Sons *of God, even to them that believe on his Name.* (*x*) *Tit.* 3. 5. Not by works of Righteouſneſs which we have done, but according to his mercy he ſaved us, *by the waſhing of Regeneration, and renewing of the holy Ghoſt.* *V.* 6. Which he ſhed on us abundantly through Jeſus Chriſt our Saviour.

37. Q. *How doth the Spirit apply to us the Redemption purchaſed by Chriſt?*

A. The (*holy*) Spirit applieth to us the Redemption purchaſed by Chriſt, (*y*) by working Faith in us, and thereby (*z*) uniting us to Chriſt in our effectual Calling.

(*y*) *Epheſ.*

(*y*) *Epheſ.* 1. 13. In whom ye alſo truſted, after that ye heard the Word of Truth, the Goſpel of your Salvation; in whom *alſo after that ye believed*, ye *were ſealed with that Holy Spirit of Promiſe*. *V.* 14. Which is an earneſt of our Inheritance, until the Redemption of the purchaſed poſſeſſion, unto the praiſe of his glory. *John* 6. 37. All that the Father giveth me, *ſhall come unto me*; and him that cometh to me, I will in no wiſe caſt out. *V.* 39. And this is the Fathers Will which hath ſent me, that of all *which he hath given, I ſhould loſe nothing, but ſhould raiſe* it *again at the laſt day*. Epheſ. 2. 8. *By Grace ye are ſaved through Faith*, and that not of your ſelves, *it is the Gift of* God. (*z*) *Epheſ.* 3. 17. That *Chriſt may dwell in your hearts by Faith*, that ye *being rooted and grounded* in love. 1 *Cor.* 1. 9. God is faithful, by *whom ye were called unto the fellowſhip of his Son Jeſus Chriſt our Lord.*

38. Q. *What is effectual Calling?*

A (*Which*) effectual Calling is the Work of God's Spirit (*a*), whereby, convincing us of our Sin and Miſery (*b*), inlightning our Minds in the Knowledge of Chriſt (*c*), and renewing our Wills (*d*), he doth perſwade and enable us to embrace Jeſus Chriſt, freely offered to us in the Goſpel (*e*).

(*a*) 2 *Tim.* 1. 9. *Who hath ſaved us, and called us with an holy Calling*, not according to our works, but according to his own purpoſe and Grace which was given us in Chriſt Jeſus before the World began. 2 *Theſſ.* 2. 13. But we are bound to give thanks always to God for you, Brethren, beloved of the Lord, becauſe God hath from the beginning, *choſen you to ſalvation through ſanctification of the Spirit, and belief of the Truth*. *V.* 14. Whereunto he hath called you by our Goſpel, to the obtaining of the Glory of the Lord Jeſus Chriſt. *John* 16. 8. And when he is come, he will reprove the world of ſin, and of righteouſneſs, and of judgmnent. (*b*) *Acts* 2. 37. Now when *they heard this, they were pricked in their hearts, and ſaid* unto *Peter*,

and to the reſt of the Apoſtles, *Men and Brethren, what ſhall we do?* (c) *Acts* 26. 18. To open their eyes, *and to turn them from darkneſs unto light*, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by Faith that is in me. (d) *Ezek.* 36. 26. *A new heart alſo will I give* you, *and a new ſpirit will I put within you*, and I will take away the ſtony heart out of your fleſh, and I will give you hearts of fleſh. *V.* 27. And I will *put my Spirit within you, and will cauſe you to walk in my ſtatutes*, and ye ſhall keep my judgments, and do them. (e) *John* 6. 44. *No Man can come unto me*, except the Father *which hath ſent me, draw him*, and I will raiſe him up at the laſt day. *V.* 45. As it written in the Prophets, and *they ſhall be all taught of God*; every Man therefore *that hath heard, and hath learned of the Father, cometh unto me. Phil.* 2. 13. For it is God *that worketh in you, both to will and to do of his good* pleaſure. *John* 7. 37. In the laſt day, that great day of the feaſt, Jeſus ſtood and cried, ſaying, If any man thirſt, let him come unto me, and drink.

39. *They who are effectually called do receive and partake of many Benefits by Chriſt: Some in this Life, before they die; ſome at their Deaths, and ſome at the Reſurrection, in the laſt day.*

40. Q. *What Benefits do they that are effectually called, partake of in this Life?*

A. They that are effectually called, do in this life partake of (f) Juſtification, (g) Adoption, (h) Sanctification, and the ſeveral Benefits which in this Life do either accompany or flow from them.

(f) *Rom.* 8. 30. Moreover, whom he did predeſtinate, *them he alſo called*; *and* whom he called, *them he alſo juſtified*; and whom he juſtified, them he alſo glorified.

(g) *Epheſ.*

(*g*) *Epheſ.* 1. 5. Having predeſtinated *us unto the adoption of* Children by Jeſus Chriſt to himſelf, according to the good pleaſure of his Will. (*h*) 1 *Cor.* 1. 30. Of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, and Righteouſneſs, and Sanctification, and Redemption.

41. Q. *What is Juſtification?* A. Juſtification is an Act of God's free Grace, wherein he pardoneth all our ſins (*i*,) and accepteth us as righteous in his ſight (*k*,) only for the Righteouſneſs of Chriſt imputed to us (*l*,) and received by Faith alone (*m*.)

(*i*) *Rom.* 3. 24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt, *V.* 25. Whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs *for the remiſſion of ſins that are paſt*, through the forbearance of God. *Rom.* 4. 6. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom *God imputeth righteouſneſs without works*; *V.* 7. Saying, Bleſſed are they *whoſe iniquities are forgiven, and whoſe ſins are covered.* *V.* 8. Bleſſed is the man, *to whom the Lord will not impute ſin.* (*k*) 2 *Cor.* 5. 19. To wit, that God was, in Chriſt, reconciling the world unto himſelf, *not imputing their treſpaſſes unto them*, and hath committed to us the word of reconciliation. *V.* 21. For he hath made him to be ſin for us, who knew no ſin; that *we might be made the righteouſneſs of God in him.* (*l*) *Rom.* 5. 17. For if by one man's offence, death reigned by one; much more they which receive abundance of grace, and of the *gift of righteouſneſs, ſhall reign* in life by one, Jeſus Chriſt. *V.* 18. *Therefore, as by the offence of one, judgment came upon all men unto condemnation*; even ſo *by the righteouſneſs of one, the free gift came upon all men unto juſtification of life.* *V.* 19. As by one man's diſobedience, many were made ſinners; *ſo by the obedience of one, ſhall many be made righteous.* (*m*) *Gal.* 2. 16. Knowing that man is not juſtified by the works of

the Law, *but by the faith of Jeſus Chriſt; even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt*, and not by the works of the Law; for by the works of the law ſhall no fleſh be juſtified. *Phil.* 3. 9. And be found in him; not having mine own righteouſneſs, which is of the law, *but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.*

42. Q. *What is Adoption?* *A.* Adoption is an Act of God's (*n*) free Grace, whereby we are received into the number, and have a right to all the privileges of the Sons of God (*o.*)

(*n*) 1 *Joh.* 3. 1. *Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God*; therefore the world knoweth us not, becauſe it knew him not. (*o*) *Joh.* 1. 12. As many as received him, to them gave he *power to become the ſons of God*, even to them that believe on his Name. *Rom.* 8. 17. *And if children, then heirs of God, and joint-heirs with Chriſt*, if ſo be we ſuffer with him, that we may be glorified alſo together.

43. Q. *What is Sanctification?* *A.* Sanctification is the work of God's free Grace (*p*,) whereby we are renewed in the whole Man, after the Image of God (*q*;) and are enabled more and more to die unto Sin, and live unto Righteouſneſs (*r.*)

(*p*) 2 *Theſſ.* 2. 13. God hath from the beginning choſen you to ſalvation, *through ſanctification of the Spirit*, and the belief of the truth. (*q*) *Epheſ.* 5. 23. And be *renewed in the ſpirit of your mind. V.* 24. And that ye *put on that new Man*, which after God, *is created in righteouſneſs*,

and

and true holineſs. (*r*) *Rom.* 6. 4. Therefore we are buried with him *by baptiſm into death*; that like as Chriſt was *raiſed up from the dead by the glory* of the Father, even ſo *we ſhould alſo walk in newneſs of life. V.* 6. Knowing this, that our old Man is crucified with him, that the body of ſin might be deſtroyed, *that henceforth we ſhould not ſerve ſin. Rom.* 8. 1. There is therefore now no condemnation to them which are in Chriſt Jeſus, *who walk not after the fleſh, but after the ſpirit.*

44. Q. *What are the Benefits which in this Life do accompany, or flow from Juſtification, Adoption and Sanctification.*

A. The Benefits which in this Life do accompany, or flow from Juſtification, Adoption and Sanctification, are, Aſſurance of God's Love, Peace of Conſcience (*ſ*,) Joy in the Holy Ghoſt (*t*,) Increaſe of Grace (*u*,) and Perſeverance therein to the end (*x*.)

(*ſ*) *Rom.* 5. 1. Therefore *being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt. V.* 2. By whom alſo we have acceſs by faith into this grace wherein we ſtand, *and rejoice in hope of the glory of God. V.* 5. And hope maketh not aſhamed, *becauſe the love of God is ſhed abroad in our hearts by the Holy Ghoſt, which is given unto us.* (*t*) *Rom.* 14. 17. For the kingdom of God is not meat and drink, *but righteouſneſs, and peace, and joy in the Holy Ghoſt.* (*u*) *Prov.* 4. 18. *The path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day.* (*x*) 1 *Joh.* 5. 13. Theſe things have I written unto you that believe on the name of the Son of God, *that you may know that ye have eternal life*; and that ye may believe on the name of the Son of God. 1 *Pet.* 1. 5. Who are kept by the power of God, through faith unto ſalvation.

45. Q. *What benefits do Believers receive from Christ at death?*

A. The Souls of Believers are at their death made perfect in (*y*) Holiness, and do immediately pass into (*z*) Glory; and their Bodies being still united to (*a*) Christ, do rest in their (*b*) Graves till the (*c*) Resurrection.

(*y*) *Heb.* 12. 23. To the general assembly, and church of the first-born, which are written in heaven, and to God the Judge of all, *and to the spirits of just men made perfect.* (*z*) 2 *Cor.* 5. 1. For we know that if our earthly house of *this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.* *V.* 6. Therefore we are confident; knowing that whilst we are *at home in the body, we are absent from the Lord.* *V.* 8. We are confident, I say, and willing, rather to be absent from the body, and to be present with the Lord. *Phil.* 1. 23. For I am in a strait betwixt two, *having a desire to depart, and to be with Christ, which is far better.* *Luk.* 23. 43. And Jesus said unto him, Verily, I say unto thee, *to day shalt thou be with me in Paradise.* (*a*) 1 *Thess.* 4. 14. For if we believe Jesus died, and rose again, even so *them also which sleep in Jesus*, will God bring with him. (*b*) *Isa.* 57. 2. He shall enter into peace, *they shall rest in their beds*, each one walking in his uprightness. (*c*) *Job* 19. 26. And though, after my skin, worms destroy this body, *yet in my flesh shall I see God.* V. 27. *Whom I shall see for myself*, and mine eyes shall behold, and not another, though my reins be consumed within me.

46. Q. *What benefit do Believers receive from Christ at the Resurrection?*

A. At the Resurrection, Believers being raised up in Glory (*d*) shall be openly acknowledged, and acquitted

quitted in the Day of Judgment (*e*,) and made perfectly bleſſed, in full enjoying of God (*f*,) to all Eternity (*g*.)

(*d*) 1 *Cor.* 15. 43. It is ſown in diſhonour, *it is raiſed in glory*: it is ſown in weakneſs, it is raiſed in power. (*e*) *Mat.* 25. 23. His Lord ſaid unto him, *Well done, thou good and faithful ſervant*; *thou haſt been faithful over a few things*, I will make thee ruler over many things; enter thou into the joy of thy Lord. *Matth.* 10 32. Whoſoever ſhall confeſs me before men, *him will I alſo confeſs before my Father* which is in heaven. (*f*) 1 *Joh.* 3. 2. Beloved, *now are we the ſons of God*, and it doth not yet appear what we ſhall be; but we know that when he ſhall appear, we ſhall be like him, *for we ſhall ſee him as he is*. 1. *Cor.* 13. 12. For now we ſee through a glaſs darkly, *but then face to face*: now I know but in part, but then *I ſhall know even as I am alſo known*. (*g*) 1 *Theſſ.* 4. 17. Then we which are alive, and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air; *and ſo ſhall we be ever with the Lord*. *V.* 18. Wherefore comfort one another with theſe words.

PART II.

What Duties God requires of Man in his holy Law.

1. Q. *What is the Duty which God requireth of Man?*

A. The Duty which God requireth of Man, is Obedience to his (*h*) revealed Will.

(*h*) *Mic.* 6. 8. He hath ſhewed thee, O man, what is good: *and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?* 1 *Sam* 15. 22. And Samuel ſaid, Hath the Lord as great delight in burnt offerings, and ſacrifices, as in obeying the voice of the Lord? *Behold, to obey is better than ſacrifice; and to hearken,* than the fat of rams.

2. Q. *What did God at firſt reveal to Man for the Rule of his Obedience.*

A. The Rule which God at firſt revealed to Man for his Obedience, was the Moral Law (*i.*)

(*i*) *Rom.* 2. 14. For when the Gentiles, which have not the Law, do by nature the things contained in the Law; *theſe having not the law, are a law unto themſelves. V.* 15. Which ſhew the work *of the law written in their hearts*; their conſciences alſo bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another.

another. *Rom.* 10. 5. For Moſes deſcribeth the righteouſneſs which *is of the law, that the man which doth thoſe things ſhall live by them.*

3. Q. *Where is the Moral Law ſummarily comprehended?*

A. The Moral Law is ſummarily comprehended in the (*k*) ten Commandments.

(*k*) *Deut.* 10. 4. And he wrote on the tables, *according to the firſt writing, the ten commandments*, which the Lord ſpake unto you in the mount, out of the midſt of the fire, in the day of the aſſembly; and the Lord gave them unto me. *Matth.* 19. 17. And he ſaid unto him, Why calleſt thou me good; there is none good but one, that is God; *but if thou wilt enter into life, keep the commandments.*

4. Q. *What is the ſum of the Ten Commandments?*

A. The ſum of the Ten Commandments is, To love the Lord our God with all our Heart, with all our Soul, with all our Strength, and with all our Mind; and our Neighbour as our (*l*) ſelves.

(*l*) *Matth.* 22. 37. Jeſus ſaid unto him, *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind.* *V.* 38. This is the firſt and great commandment, *V.* 39. And the ſecond is like unto it, *Thou ſhalt love thy neighbour as thy ſelf.* V. 40. *On theſe two commandments hang all the law and the prophets.*

5. Q. *What is the Preface to the Ten Commandments?*

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words, [*I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*] *Exod.* 20. 2.

6. Q. *What doth the Preface to the Ten Commandments teach us?*

A. The Preface to the Ten Commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his (*n*) Commandments.

(*n*) *Luk.* 1. 74. That he would grant unto us, *that we being delivered out of the hands of our enemies, might serve him without fear, V.* 75. In holiness and righteousness before him all the days of our lives. 1 *Pet.* 1. 15. But as he that hath called you is *holy, so be you holy in all manner of conversation. V.* 16. Because it is written, *Be ye holy, for I am holy. V.* 17. And if you call on the Father, who without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear. *V.* 18. *Forasmuch as ye know that ye were not redeemed with corruptible things*, as silver and gold, from your vain conversation, received by tradition from your fathers. *V.* 19. *But with the precious blood of Christ, as of a lamb without blemish, and without spot.*

7. Q. *Which is the first Commandment?*

A. The first Commandment is, [*Thou shalt have no other Gods before me.*] *Exod.* 20. 3.

Q. *What is required in the first Commandment?*

A. The first Commandment requireth us to know, and acknowledge God to be the only

only true God, and our (*p*) God, and to worſhip and glorifie him (*q*) accordingly.

(*p*) 1 *Chron.* 28. 9. And thou, Solomon, my ſon, *know thou the God of thy father*, and ſerve him with a perfect heart, and with a willing mind; for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts: if thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever. *Deut.* 26. 17. *Thou haſt avouched the Lord this day to be thy God*, and to walk in his ways, and to keep his ſtatutes, and his commandments, and his Judgments, and to hearken to his voice. (*q*) *Matth.* 4. 10. Then ſaith Jeſus unto him, Get thee hence, Satan; *for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* Pſal. 29. 2. *Give unto the Lord the glory due unto his Name; worſhip the Lord in the beauty of holineſs.*

Q. *What is forbidden in the firſt Commandment?*

A. The firſt Commandment forbiddeth the (*r*) denying, or not worſhipping and glorifying the true (*ſ*) God, as God, and our (*t*) God; and the giving that Worſhip and Glory to any other, which is due to him (*u*) alone.

(*r*) *Pſal.* 14. 1. The fool hath ſaid in his heart, *There is no God*: they are corrupt, they have done abominable works, there is none that doth good. (*ſ*) *Rom.* 1. 21. Becauſe that when they knew God, *they glorified him not as God*; neither were they thankful, but became vain in their imaginations, and their fooliſh heart was darkned. (*t*) *Pſal.* 81. 10. *I am the Lord thy God*, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. *V.* 11. *But my people would not hearken to my voice, and Iſrael would none of me.* (*u*) *Rom.* 1. 25. Who changed the truth of God into a lie, *and worſhipped and ſerved the Creature more than the Creator*, who is bleſſed for ever. *Amen.* *V.* 26. For this cauſe God gave them

them up unto vile affections: for even their women did change their natural uſe, into that which is againſt nature.

Q. *What are we eſpecially taught by theſe words* [before me] *in the firſt Commandment?*

A. Theſe words [*before me*] in the firſt Commandment, teach us, that God, who ſeeth all things, taketh notice of, and is much diſpleaſed with the Sin of having any other (*x*) God.

(*x*) *Ezek.* 8. 5, *to the end. Pſal.* 44. 20. But *if we have forgotten the name of our God, or ſtretched out our hands to a ſtrange God,* V. 21. *Shall not God ſearch this out?* for *he knoweth the ſecrets of the heart.*

8. Q. *Which is the ſecond Commandment?*

A. The ſecond Commandment is, [*Thou ſhalt not make unto thee any graven Image, or the likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou ſhalt not bow down thy ſelf to them, nor ſerve them: for I, the Lord thy God, am a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and ſhewing mercy unto thouſands of them that love me, and keep my Commandments.*]

Exod. 20. 4, 5, 6.

Q. *What is required in the ſecond Commandment?*

A. The ſecond Commandment requireth, the receiving, obſerving and keeping pure and entire, all ſuch religious Worſhip and Ordinances,

Ordinances, as God hath appointed in his (*z*) Word.

(*z*) *Deut.* 32. 46. And he ſaid unto them, Set your hearts unto all the words which I teſtifie among you this day, *which you ſhall command your children to obſerve to do all the words of this law.* *Matth.* 28. 20. Teaching them *to obſerve all things whatſoever I have commanded you*; and lo, I am with you alway, unto the end of the world. *Acts* 2. 42. And they continued ſtedfaſtly in *the Apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers.*

Q. *What is forbidden in the ſecond Commandment?*

A. The ſecond Commandment forbiddeth the worſhiping of God by (*a*) Images, or any other way, not appointed in his (*b*) Word.

(*a*) *Deut.* 4. 15. Take ye therefore good heed unto your ſelves (*for ye ſaw no manner of ſimilitude on the day that the Lord ſpake* unto you in Horeb, out of the midſt of the fire) *V.* 16. Leſt you corrupt your ſelves, *and make you a graven image, the ſimilitude of any figure, the likeneſs of male or female*; V. 17. *The likeneſs of any beaſt that is on the earth, the likeneſs of any winged fowl that flieth in the air*; V. 18. *The likeneſs of any thing that creepeth on the ground, the likeneſs of any fiſh that is in the waters beneath the earth.* *V.* 19. And leſt thou lift up thine eyes to heaven, and when thou ſeeſt the ſun, moon and ſtars, even all the hoſt of heaven, *ſhouldeſt be driven to worſhip them, and ſerve them*, which the Lord thy God hath divided unto all nations under the whole heaven. *Exod.* 32. 5. And when Aaron ſaw it, he built an altar before it; and Aaron made proclamation, and ſaid, To morrow is a feaſt of the Lord. *V.* 8. They have turned aſide quickly out of the way which I commanded them: *they have made them a molten calf*, and *have worſhipped it* and *have ſacrifioed thereunto*, and ſaid, Theſe be thy Gods O Iſrael

O Iſrael, which have brought thee up out of the land of Egypt. (*b*) *Deut.* 12. 31. Thou ſhalt not do ſo unto the Lord thy God; *for every abomination to the Lord, which he hateth, have they done unto their gods*; for even *their ſons and their daughters have they burnt in the fire to their Gods. V.* 32. Whatſoever I command you, obſerve to do; thou ſhalt not add thereto, nor diminiſh from it.

Q. *What are the Reaſons annexed to the ſecond Commandment?*

A. The Reaſons annexed to the ſecond Commandment (*to inforce our Obſervance of it*) are, God's Soveraignty over (*c*) us (*in theſe words, For I, the Lord,*) his Propriety in (*d*) us, (*in theſe words, Thy God*;) and the Zeal he hath to his own (*e*) Worſhip, (*in theſe words, For I, the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children*, &c.)

(*c*) Pſal. 95. 2. *Let us come before his preſence with thanksgiving*, and make a joyful noiſe unto him with pſalms. V. 3. *For the Lord is a great God, and a great King above all gods. V.* 6. Oh, come, let us worſhip and bow down, let us kneel before *the Lord, our Maker.* (*d*) *Pſal.* 45. 11. So ſhall the King greatly deſire thy beauty, *for he is thy Lord, and worſhip thou him.* (*e*) *Exod.* 34. 13. But ye ſhall deſtroy their altars, break their images, and cut down their groves. *V.* 14. For thou ſhalt worſhip no other God; *for the Lord, whoſe name is Jealous, is a jealous God.*

9. Q. *Which is the third Commandment?*

A. The third Commandment is, [*Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his Name in vain.*] *Exod.* 27. 7.

Q. *What*

Q. *What is required in the third Commandment?* A. The third Commandment requireth the holy and reverend uſe of God's (*g*) Names, (*h*) Titles, (*i*) Attributes, (*k*) Ordinances, (*l*) Word, and (*m*) Works.

(*g*) *Matth.* 6. 9. After this manner therefore pray ye: Our Father which art in heaven, *hallowed be thy Name. Deut.* 28. 58. If thou wilt not obſerve to do all the words of this law, written in this book, *that thou mayeſt fear this glorious and fearful Name*, THE LORD THY GOD. (*h*) *Pſal.* 68. 4. Sing unto God, ſing praiſes to his name: *extol him that rideth upon the heavens, by his name* JAH, and rejoice before him. (*i*) *Rev.* 15. 3. And they ſing the ſong of Moſes, the ſervant of God, and the ſong of the Lamb, ſaying, Great and marvellous are thy works, *Lord God Almighty*; *juſt and true are thy ways, thou King of ſaints. V.* 4. Who ſhall not fear thee, O Lord, and glorifie thy Name? *for thou only art holy*; for all nations ſhall come and worſhip before thee, for thy judgments are made manifeſt. (*k*) *Mal.* 1. 11, 14. For from the riſing of the ſun, even unto the going down of the ſame, *my Name ſhall be great among the Gentiles*; and in every place, *incenſe ſhall be offered unto my Name, and a pure offering*; *for my Name ſhall be* great among the Heathen, ſaith the Lord of Hoſts. V. 14. *But curſed be the deceiver, that hath in his flock a male, and voweth*, and *ſacrificeth unto the Lord a corrupt thing*; for *I am a great King, ſaith the Lord of Hoſts*, and *my Name* is dreadful among the Heathen. (*l*) *Pſal.* 138. 1. I will praiſe thee with my whole heart; before the gods will I ſing praiſe unto thee. *V.* 2. I will worſhip towards thy holy temple, *and praiſe thy Name for thy loving-kindneſs, and for thy truth*; for thou haſt *magnified thy Word above all thy Name.* (*m*) *Job* 36. 24. Remember *that thou magnifie his work, which men behold.*

Q. *What*

Q. *What is forbidden in the third Commandment?*

A. The third Commandment forbiddeth all prophaning, or abuſing of any thing, whereby God maketh himſelf (*n*) known.

(*n*) *Mal.* 1. 6. A ſon honoureth his father, and a ſervant his maſter. *If then I be a Father, where is mine honour? And if I be a Maſter, where is my fear?* ſaith the Lord of Hoſts unto you, *O prieſts, that deſpiſe my Name:* and ye ſay, Wherein have we deſpiſed thy Name? V. 7. *Ye offer polluted bread upon mine altar; and ye ſay,* Wherein have we polluted thee? In that ye ſay, The table of the Lord is contemptible. *V.* 12. But ye have *prophaned it, in that ye ſay,* The table of the Lord is polluted, and the fruit thereof, even as wheat is contemptible. *Chap.* 2. *V.* 2. If you will not hear, and if you will not lay it to heart, *to give glory to my Name,* ſaith the Lord of Hoſts, I will *even ſend a curſe upon you,* and will *curſe your bleſſings*; yea, I have curſed them already, becauſe ye do not lay it to heart. *Chap.* 3. 14. Ye have ſaid, It is in vain to ſerve God; *and what profit is it, that we have kept his ordinances, and that we have walked mournfully before the Lord of Hoſts?*

Q. *What is the Reaſon annexed to the third Commandment?*

A. The Reaſon annexed to the third Commandment, is, That however the Breakers of this Commandment may eſcape puniſhment from Men, yet the Lord our God will not ſuffer them to eſcape his righteous (*o*) Judgment.

(*o*) 1 *Sam.* 2. 12. Now the ſons of Eli were ſons of Belial: they knew not the Lord. V. 17. *Wherefore the ſin of the young men was very great before the Lord; for men abhorred the offering of the Lord.* *V.* 22. Now Eli was

was very old, and heard all that his ſons did unto all Iſrael, and how they lay with the women that aſſembled at the door of the tabernacle of the congregation. *V.* 24. Nay, my ſons; for it is no good report that I hear: ye make the Lord's people to tranſgreſs. 1 *Sam.* 3. 13. *For I have told him, that I will judge his houſe for ever, for the iniquity which he knoweth*; becauſe *his ſons made themſelves vile, and he reſtrained them not.* *Deut.* 28. 58. If thou wilt not obſerve to do all the words of this law, that are written in this book, that thou mayeſt fear this glorious and fearful Name, THE LORD THY GOD; *V.* 59. Then the Lord will make thy plagues wonderful, and the plagues of thy ſeed; even great plagues, and of long continuance; and ſore ſickneſſes, and of long continuance.

10. Q. *Which is the fourth Commandment?* *A.* The fourth Commandment is, [*Remember the Sabbath-day, to keep it holy: ſix days ſhalt thou labour, and do all thy work; but the ſeventh day is the Sabbath of the Lord thy God; in it thou ſhalt not do any work; thou, nor thy ſon, nor thy Daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor thy ſtranger that is within thy gates: for in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the Sabbath-day, and hallowed it.*] *Exod.* 20. 8, 9, 10, 11.

Q. *What is required in the fourth Commandment?* *A.* The fourth Commandment requireth, the keeping holy to God, ſuch ſet time as he hath appointed in his Word; expreſly, one whole Day in ſeven, to be an holy Sabbath unto the (*q*) Lord.

(*q*) *Deut.*

(q) Deut. 5. 12. Keep *the Sabbath-day*, to *sanctifie it*, as the *Lord thy God hath commanded thee.* V. 13. Six days shalt thou labour, and do all thy work: V. 14. But the *seventh day is the Sabbath of the Lord thy God*; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid servant, nor thine ox, nor thine ass, nor any of thy cattel, nor thy stranger that is within thy gates; that thy man servant, and thy maid servant may rest as well as thou.

Q. *Which day of the seven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the World, to the Resurrection of Christ, God hath appointed the seventh Day of the Week to be the weekly Sabbath: And the first Day of the Week ever since, to continue to the end of the World, which is the Christian (r) Sabbath.

(r) Gen. 2. 2. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he made. V 3. *And God blessed the seventh day, and sanctified it*; because that in it he rested from all his work which God created and made. 1 Cor. 16. 1. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. V. 2. *Upon the first day of the week, let every one of you lay by him in store*, as God hath prospered him, that there be no gatherings when I come. Acts 20. 7. *And upon the first day of the week, when the Disciples came together to break bread, Paul preached to them*, ready to depart on the morrow, and continued his speech until midnight.

Q. *How is the Sabbath to be sanctified?*

A. The sabbath is to be sanctified by an holy resting all that (f) day, even from such worldly Employments, and Recreations,

creations, as are lawful on other (*t*) days, and ſpending the whole time in the publick and private Exerciſes of God's (*u*) Worſhip; except ſo much as is to be taken up in the works of (*x*) Neceſſity and Mercy.

(*ſ*) *Exod.* 20. 8. Remember the *Sabbath-day, to keep it holy. V.* 10. But the ſeventh day is the Sabbath of the Lord thy God; in it *thou ſhalt do no manner of work; thou*, nor thy ſon, *&c.* (*t*) *Nehem.* 13. 15. In thoſe days ſaw I in Judah, *ſome treading wine-preſſes on the Sabbath-day, and bringing in ſheaves, and lading aſſes*; as alſo wine, grapes and figs, and all manner of burthens, which they brought into Jeruſalem on the Sabbath-day; and *I teſtified againſt them in the day wherein they ſold victuals. V.* 16. There dwelt men of Tyre alſo therein, which brought fiſh, *and all manner of wares, and ſold on the Sabbath-day unto the children of Judah*, and in Jeruſalem. V. 17. *Then I contended with the nobles of Judah*, and ſaid unto them, What evil thing is this that ye do, and prophane the Sabbath-day? *V.* 18. Did not your fathers thus? and did not God *bring all this evil upon us, and upon this city*? yet ye bring *more wrath upon Iſrael*, by prophaning the Sabbath. *V.* 19. And it came to paſs, that when the gates of Jeruſalem began to be dark before the Sabbath, *I commanded that the gates ſhould be ſhut*, and charged that they ſhould not be opened *till after the Sabbath*: and *ſome of my ſervants* I ſet at the gates, that there ſhould be *no burthen brought in on the Sabbath-day. V.* 21. Then *teſtified I againſt them*, ſaying, *Why lodge ye about the wall*? If ye do ſo *again, I will lay hands on you.* From that time forth *came they no more on the Sabbath. V.* 22. And I commanded the Levites, that they ſhould cleanſe themſelves, and come and keep the gates, *to ſanctifie the Sabbath.* Remember me, O my God, concerning this alſo, *&c.*——— (*u*) *Luk.* 4. 16. And he came to Nazareth, where he had been brought up; and, as his cuſtom was, *he went into the ſynagogue on the Sabbath-day, and ſtood up for to read. Acts* 20. 7. And on the firſt day of the week,

&c.

&c. Pſal. 92. *Title*, A pſalm, or ſong for the Sabbath-day. *Iſa.* 66. 23. And it ſhall come to paſs, that from one New Moon to another, and *from one Sabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord.* (x) *Matth.* 12. from *V.* 1, to 13. At that time Jeſus went on the Sabbath-day through the corn, and his Diſciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Phariſees, *&c.* —— *V.* 12. Is it lawful to do well on the Sabbath-days?

Q. *What are the Sins forbidden in the fourth Commandment?*

A. The fourth Commandment forbiddeth the omiſſion, or careleſs performance of the Duties (y) required, and the prophaning the Day by (z) idleneſs, or doing that which is in it ſelf (a) ſinful, or by unneceſſary Thoughts, Words, or Works, about our worldly Employments or (b) Recreations.

(y) *Ezek.* 22. 26. Her prieſts have violated my law, and prophaned mine holy things: *they have put no difference between the holy and prophane, neither have they ſhewed difference between the unclean and clean:* they have *hid their eyes from my Sabbaths, and I am prophaned among them. Amos* 8. 5. Saying, When will the New Moon be gone, that we may ſell corn; and *the Sabbath, that we may ſet forth wheat?* making the ephah ſmall, and the ſhekel great, and falſifying the balances by deceit. *Mal.* 1. 13. Ye ſaid alſo, Behold, *what a wearineſs is it!* and ye have ſnuffed at it, ſaith the Lord of Hoſts: and ye brought that which was torn, and the lame, and the ſick; thus ye brought an offering: Should I accept this of your hand, ſaith the Lord. (z) *Acts* 20. 7. And upon the firſt day of the week, when the Diſciples came together to break bread, *Paul preached unto them, ready to depart on the morrow*, and continued his ſpeech until mid-Night. —— *V.* 9. *And there ſate in a window a certain young man, named*

med Eutychus, being fallen into a deep ſleep; and as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft, and was taken up dead. (*a*) *Ezek.* 23. 38. Moreover, thus they have done to me; They have defiled my Sanctuary in the ſame day, and have prophaned my Sabbaths. (*b*) *Jer.* 17. 24. And it ſhall come to paſs, if ye diligently hearken unto me, ſaith the Lord, *to bring in no burthen through the gates of this city on the Sabbath-day; but hallow the Sabbath-day, to do no work therein*; *V.* 25. Then ſhall there enter into the gates of this city, kings and princes ſitting upon the throne of David, riding in chariots, and on horſes, they and their princes, the men of Judah, and the inhabitants of Jeruſalem; and this city ſhall remain for ever. *V.* 26. And they ſhall come from the city of Judah, and from the places about Jeruſalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the ſouth; *bringing burnt-offerings, and ſacrifices, and meat-offerings, and incenſe, and bringing ſacrifices of praiſe* unto the houſe of the Lord. *Iſa.* 58. 13. If thou turn away thy foot from the Sabbath, *from doing thy pleaſure on my holy day*, and call the Sabbath a delight, the holy of the Lord, honourable, and ſhall honour him; *not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words.*

Q. *What are the Reaſons annexed to the fourth Commandment?*

A. The Reaſons annexed (*to preſs the Obſervation of the Sabbath-day*) to the fourth Commandment, are, God's allowing us ſix Days of the Week for our own (*c*) Employment, (*in theſe words, Six days ſhalt thou labour*:) his challenging a ſpecial property in the ſeventh, (*in theſe words, But the ſeventh day is the Sabbath of the Lord thy God*;) his own Example (*of finiſhing all his Works in ſix days, and reſting on the ſeventh*

venth, in these words, For in six days the Lord made heaven and earth, &c. *and rested the seventh day*;) and his blessing the (*d*) Sabbath-day, (*in these words, Wherefore the Lord blessed the Sabbath-day.*)

(*c*) *Exod.* 20. 9. Six days shalt thou labour, and do all thy work. (*d*) *Exod.* 20. 11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it.

11. Q. *Which is the fifth Commandment?* A. The fifth Commandment is, [*Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.*] *Exod.*20.12.

Q. *What is required in the fifth Commandment?* A. The fifth Commandment requireth the preserving the Honour, and performing the Duties belonging to every one, in their several Places and Relations; as (*e*) Superiors, (*f*) Inferiors, or (*g*) Equals.

(*e*) *Ephes.* 5. 21. Submitting *your selves one to another*, in the fear of God. (*f*) 1 *Pet.* 2. 17. *Honour all men.* Love the brotherhood. Fear God. Honour the King. (*g*) *Rom.* 12. 10. *Be kindly affectioned one to another*, with brotherly love, *in honour preferring one another.*

Q. *What is forbidden in the fifth Commandment?* A. The fifth Commandment forbiddeth the neglecting of, or doing

doing any thing againſt the Honour and Duty which belongeth to every one, in their ſeveral Places and (*h*) Relations.

(*h*) *Matth.* 15. 4. For God commanded, ſaying, *Honour thy father, and mother, and he that curſeth father, or mother, let him die the death.* *V.* 5. But ye ſay, Whoſoever ſhall ſay to his father, or his mother, It is a gift by whatſoever thou mighteſt be profitted by me, *V.* 6. And honour not his father, or his mother, he ſhall be free. *Thus have ye made the commandment of God of none effect by your tradition.* *Ezek.* 34. 2. Son of man, propheſie againſt the ſhepherds of Iſrael; *propheſie*, and *ſay unto them*, Thus ſaith *the Lord God* unto the ſhepherds, Woe be to the ſhepherds of Iſrael, that do feed themſelves; *Should not the ſhepherds feed the flocks?* V. 3. Ye eat *the fat, and cloath you with the wool*; ye kill *them that are fed*, but *ye feed not the flock.* V. 4. The *diſeaſed have ye not ſtrengthned*, nor *have ye healed that which was ſick*, nor *bound up that which was broken*, nor *brought again that which was driven away*, nor *ſought that which was loſt*; but with force and cruelty have ye ruled them. *Rom.* 13. 8. *Owe no man any thing, but to love one another:* for he that loveth another, hath fulfilled the law.

Q. *What is the Reaſon annexed to the fifth Commandment?*

A. The Reaſon annexed to the fifth Commandment, is, a Promiſe of long Life and Proſperity (as far as ſhall ſerve for God's Glory, and their own Good) to all ſuch as keep this (*i*) Commandment.

(*i*) *Deut.* 5. 16. Honour thy father and thy mother, as the Lord thy God hath commanded thee; *that thy days may be prolonged*, and that *it may go well with thee in the land* which the Lord thy God giveth thee. *Epheſ.* 6. 2. Honour thy father and thy mother, (*which is the firſt Commandment with promiſe.*) V. 3. That

That *it may be well with thee*, and thou mayeſt live long on the earth.

12. Q. *Which is the ſixth Commandment?*

A. The ſixth Commandment is, [*Thou ſhalt not kill.*] *Exod.*20.13.

Q. *What is required in the ſixth Commandment?*

A. The ſixth Commandment requireth all lawful endeavours to preſerve our own (*k*) Life, and the Life of (*l*) others.

(*k*) *Epheſ.* 5. 28. So ought men to love their own wives, *as their own bodies.* He that loveth his wife, *loveth himſelf. V.* 29. For no man ever *hated his own fleſh*, but nouriſheth and cheriſheth it, even as the Lord the Church. (*l*) 1 *King.* 18. 4. For it was ſo, when Jezabel cut off the the prophets of the Lord, *that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.*

Q. *What is forbidden in the ſixth Commandment?*

A. The ſixth Commandment forbiddeth the taking away of our own Life, or the Life of our Neighbour unjuſtly, or whatſoever tendeth (*m*) thereunto.

(*m*) *Acts* 16. 28. But Paul cried with a loud voice, ſaying, *Do thy ſelf no harm, for we are all here.* Gen. 9. 6. *Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed*; for in the image of God made he man.

13. Q. *Which is the ſeventh Commandment?*

A. The ſeventh Commandment is, [*Thou ſhalt not commit Adultery.*] *Exod.*20.14.

Q. *What*

Q. *What is required in the seventh Commandment?*

A. The seventh Commandment requireth the preservation of our own, and our Neighbour's Chastity, in Heart, Speech and (*n*) Behaviour.

(*n*) 1 *Cor.* 7. 2. *Nevertheless, to avoid fornication,* let every man have his own wife, and every woman her own husband. V. 3. *Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband.* V. 5. *Defraud you not one the other,* except it be with consent for a time, that ye may give, &c. *V.* 34. There is difference also between a wife and a virgin: the unmarried woman careth for the things of the Lord, *how she may be holy, both in body and in spirit;* but she that is married, &c.—— *V.* 36. But if any man think that he behaveth himself uncomely towards his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not; *let them marry.* Col. 4. 6. *Let your speech be always with grace,* &c. 1 Pet. 3. 2. *While they behold your chaste conversation,* &c.——

Q. *What is forbidden in the seventh Commandment?*

A. The seventh Commandment forbiddeth all unchaste Thoughts, Words and (*o*) Actions.

(*o*) *Matth.* 15. 19 For out of the heart *proceed evil thoughts, murthers, adulteries, fornications, thefts, false-witness,* &c. *Matth.* 5. 28. But I say unto you, that *whosoever looketh on a woman,* to lust after her, hath committed adultery with her already in his heart. Ephes. 5. 3. *But fornication, and all uncleanness, or covetousness, let it not be once named amongst you,* as *becometh* Saints. V. 4. *Neither filthiness, nor foolish talking,* &c.——

14. Q. *Which is the eighth Commandment?*

A. The eighth Commandment is, [*Thou ſhalt not ſteal.*] *Exod.* 20. 15.

Q. *What is required in the eighth Commandment?*

A. The eighth Commandment requireth the lawful procuring and furthering the Wealth, and outward Eſtate of our ſelves and (*p*) others.

(*p*) Gen. 30. 30. *For it was little which thou hadſt before I came, and it is now increaſed unto a multitude*, and the Lord hath bleſſed thee ſince my coming; and now, *when ſhall I provide for my* own *houſe alſo?* 1 *Tim.* 5. 8. But if any *provide not for his own*, and eſpecially for *thoſe of his own houſe*, he hath denied the faith, and is worſe than an infidel. *Lev.* 25. 35. And if thy brother be waxen poor, and fallen to decay with thee, *then thou ſhalt relieve him*; yea, though *he be a ſtranger, or ſojourner, that he may live with thee.* Deut. 22. 1. *Thou ſhalt not ſee thy brother's ox, or his ſheep go aſtray*, and hide thy ſelf from them; thou *ſhalt in any caſe bring them back again unto thy brother. V.* 2. And if thy brother be not nigh unto thee, or if thou know him not, then thou ſhalt *bring it unto thine own houſe*, and it ſhall be with thee until thy brother ſeek after it, *and thou ſhalt reſtore it to him again. V.* 3. In like manner ſhalt thou do with his aſs, and with his raiment, and with all loſt things of thy brother's, that thou haſt found: thou mayeſt not hide thy ſelf. *V.* 4. Thou ſhalt not ſee thy brother's ox, or his aſs fall down by the way, and hide thy ſelf from them: thou *ſhalt ſurely help him, to lift them up again. Exod.* 23. 4. If thou meet thine enemy's ox, or aſs, going aſtray, *thou ſhalt ſurely bring it back to him again. V* 5. If thou ſee the aſs of him that hateth thee, lying under his burthen, and wouldſt forbear to help him; *thou ſhalt ſurely help him. Gen.* 47. 14. And Joſeph gathered up all the money that was found

found in the land of Egypt, and Canaan, for the corn which they bought, *and he brought the money into Pharaoh's house.* V. 20. *And Joseph bought all the land of Egypt for Pharaoh*; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

Q. *What is forbidden in the eighth Commandment?*

A. The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our Neighbour's Wealth, or outward (*r*) Estate.

(*r*) *Prov.* 21. 17. & 23. 20, 21. & 28. 19. *See all these in the Bible. Ephes.* 4. 28. Let him *that stole, steal no more; but rather let him labour, working with his hands the thing* which is good, *that he may have to give to him that needeth.*

15. Q. *Which is the ninth Commandment?*

A. The ninth Commandment is, [*Thou shalt not bear false witness against thy Neighbour.*] *Exod.* 20. 11.

Q. *What is required in the ninth Commandment?*

A. The ninth Commandment requireth the maintaining and promoting of Truth between Man and (*s*) Man, and of our own, and our Neighbour's good (*t*) Names; especially (*u*) in Witness-bearing.

(*s*) *Zech.* 8. 16. These are the things that ye shall do; *Speak ye every man the truth to his neighbour; execute* the *judgments of truth and peace* in your gates. (*t*) 3 Joh. v. 12. *Demetrius hath a good report of all men, and of*

the truth it self: yea, *and we also bear record, and ye know that our record is true.* (*u*) Prov. 14. 5. *A faithful witness will not lye*, but *a false witness will utter lyes.* V. 25. *A true witness delivereth souls, but a deceitful witness speaketh lyes.*

Q. *What is forbidden in the ninth Commandment?*

A. The ninth Commandment forbiddeth whatsoever is prejudicial to Truth, or injurious to our own, or Neighbour's good (*x*) Name.

(*x*) 1 *Sam.* 17. 28. And Eliab, his eldest brother, heard when he spake unto the men, and Eliab's anger was kindled against David; and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? *I know thy pride, and the naughtiness of thy heart; for thou art come down that thou mightest see the battel.* *Levit.* 19. 16. Thou shalt not go up and down *as a tale-bearer among thy people*, neither *shalt thou stand against the blood of thy neighbour*; I am the Lord. *Psal.* 15. 3. He that *back-biteth not with his tongue*, nor doth evil to his neighbour, nor taketh up *a reproach against his neighbour.*

16. Q. *Which is the tenth Commandment?*

A. The tenth Commandment is, [*Exod.* 20. 17. *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbours.*

Q. *What is required in the tenth Commandment?*

A. The tenth Commandment requireth full Contentment with our

our own (*y*) Condition, with a right and charitable frame of Spirit toward our (*z*) Neighbour, and all that is his.

(*y*) *Heb.* 13. 5. Let your converſation be *without covetouſneſs, and be content with ſuch things as you have*; for he hath ſaid, I will never leave thee, nor forſake thee. 1 *Tim.* 6. 6 But *godlineſs with contentment is great gain.* (*z*) *Jeb* 31 29. If *I rejoiced at the deſtruction of him* that hated me, or lift up my ſelf when evil found him. *Rom.* 12. 15. *Rejoice with them that do rejoice, and weep with them that weep.* 1 *Tim* 1. 5. Now the end of the commandment is, *charity out of a pure heart, and of a good conſcience*, and *of faith unfeigned.* 1 Cor. 13. 4. *Charity ſuffereth long, and is kind*; *charity envieth not*; *charity vaunteth not it ſelf, is not puffed up.* *V.* 5. Doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, *V.* 6. Rejoiceth not in iniquity, but rejoiceth in the truth; V. 7. *Beareth all things, believeth all things, hopeth all things*, endureth all things.

Q. *What is forbidden in the tenth Commandment?*

A. The tenth Commandment forbiddeth all diſcontentment with our own (*a*) Eſtate, envying or grieving at the good of our (*b*) Neighbour, and all inordinate Motions and Affections to any thing that is (*c*) his.

(*a*) 1 *King.* 21. 4. And Ahab came into his houſe *heavy and diſpleaſed, becauſe of the word which Naboth* the Jezreelite had ſpoken to him; for he had ſaid, I will not give thee the inheritance of my fathers: and *he laid him down upon his bed, and turned away his face, and would eat no bread.* Eſth. 5. 13. *Yet all this availeth me nothing*, ſo long as I ſee Mordecai the Jew ſitting at the king's gate. 1 *Cor.* 10. 10. *Neither murmur ye*, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer. (*b*) *Gal.* 5. 26. Let us not be deſirous of vain glory, *provoking*

one another, envying one another. *Jam.* 3. 14. But if *ye have bitter envying and ſtrife in your hearts, glory not,* and lye not againſt the truth. V. 16. *For where envying and ſtrife is, there is confuſion, and every evil work.* (c) *Rom.* 7. 7. What ſhall we ſay then? Is the Law ſin? God forbid: nay, *I had not known ſin, but by the law; for I had not known luſt, except the law had ſaid, Thou ſhalt not covet.* *V.* 8. But ſin taking occaſion by the commandment, *wrought in me all manner of concupiſcence;* for without the law, ſin was dead. *Rom.* 13. 9. For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, *Thou ſhalt not covet:* and if there be any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf. *Deut.* 5. 21. Neither *ſhalt thou deſire thy neighbour's wife, neither ſhalt thou covet thy neighbour's houſe, his field, or man-ſervant, or his maid-ſervant, his ox, or his aſs, or any thing that is thy neighbour's.*

17. Q. *Is any man able perfectly to keep the Commandments of God?*

A. No meer Man, ſince the Fall, is able, in this Life, perfectly to keep the Commandments of (d) God; but doth break them in Thought, Word and (e) Deed.

(d) *Eccleſ.* 7. 20. For there is not *a juſt man on earth, that doeth good, and ſinneth not.* 1 *Joh.* 1. 8 If we ſay that *we have no ſin,* we deceive our ſelves, and the truth is not in us. *V.* 10. If we ſay that *we have not ſinned, we make him a lyer,* and his word is not in us. Gal. 5 17. *For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh,* and theſe are *contrary the one to* the other; ſo that ye cannot do the things that ye would. (e) *Gen.* 6. 5. And God ſaw that the wickedneſs of man was great in the earth, *and that every imagination of the thoughts of his heart was only evil continually* *Gen.* 8. 21. And the Lord ſmelled a ſweet ſavour; and the Lord ſaid in his

his heart, I will not again curſe the ground any more for man's ſake, *for the imagination of man's heart is evil from his youth*; neither will I again ſmite any more every thing living, as I have done. *Rom.* 3. 9. What then? are we better than they? No, in no wiſe; for we have before proved, *both Jews and Gentiles, that they are all under ſin,*—*and ſo on, to V.* 21. *Jam.* 3. 2. *For in many things we offend all.* If any man offend not in word, the ſame is a perfect man, and able alſo to bridle the whole body,—— *and ſo on, to V.* 13.

18. Q. *Are all tranſgreſſions of the Law equally heinous?*

A. Some ſins in themſelves, and by reaſon of ſeveral Aggravations, are more heinous in the ſight of God than (*f*) others.

(*f*) *Ezek.* 8. 6. He ſaid furthermore unto me, Son of Man, ſeeſt thou what they do? even the great abominations that the houſe of Iſrael committeth here, that I ſhould go far off from my Sanctuary? But turn thee yet again, *and thou ſhalt ſee greater abominations. V.* 13. He ſaid alſo unto me, Turn thee yet again, *and thou ſhalt ſee greater abominations that they do. V.* 15. Then ſaid he unto me, Haſt thou ſeen this, O ſon of man? Turn thee yet again, *and thou ſhalt ſee greater abominations than theſe.* 1 *Joh.* 5. 16. If any man ſee his brother ſin a ſin which is not unto death, he ſhall ask, and he ſhall give him life for them that ſin not unto death. *There is a ſin unto death*: I do not ſay that he ſhall pray for it. *Pſal.* 78. 17. *And they ſinned yet more againſt him,* by provoking the moſt High in the wilderneſs. *V.* 32. For all this, they ſinned ſtill, and believed not for his wondrous works. V. 56. Yet *they tempted and provoked the moſt high God, and kept not his teſtimonies.*

19. *What doth every ſin deſerve?*

A. (*But whatever the Sin is, great, or ſmall*)

every Sin deſerveth God's Wrath and Curſe, both in this Life, and that which is to (*g*) come.

(*g*) *Epheſ.* 5. 6. Let no man deceive you with words; *for becauſe of theſe things cometh the wrath of God upon the children of diſobedience.* *Gal.* 3. 10. For as many as are of the works of the law, are under the curſe; *for it is written, Curſed is every one that continueth not in all things which are written in the book of the law, to do them.* *Lam.* 3. 39. Wherefore doth a living man complain, *a man for the puniſhment of his ſins?* *Matth.* 25. 41. Then ſhall he alſo ſay unto them on the left hand, *Depart from me, ye curſed, into everlaſting fire,* prepared for the devil and his angels.

PART

PART III.

What Duties God requires of ſinful Man in the Law of Grace, or Goſpel, for the eſcaping of God's deſerved Wrath and Curſe.

1. *GOD hath not left ſinful man to periſh in the ſtate of Sin and Miſery, into which he is fallen; but the firſt Covenant of Life or Works being broken by the firſt* Adam, *God hath made a ſecond Covenant of Grace, to bring ſinners to Eternal Salvation, by Jeſus Chriſt, the Redeemer, according to certain Terms and Conditions, which God doth require of all, and doth work in all that are ſaved. There are ſeveral Duties and Conditions which God requires of ſinful Man, to eſcape the Wrath and Curſe of God due to us for Sin. We call them Conditions, becauſe God requireth them from us.*

2. *What doth God require of us, that we may eſcape his Wrath and Curſe due to us for ſin?*

A. To eſcape the the Wrath and Curſe of God due to us for Sin, God requireth of us Faith in Jeſus Chriſt,

Repentance unto (*a*) Life; with the diligent uſe of all the outward means, whereby Chriſt communicateth to us the Benefits of (*b*) Redemption.

(*a*) *Acts* 20. 21. Teſtifying both to the Jews, and alſo to the Greeks, *repentance towards God, and faith towards our Lord Jeſus Chriſt.* (*b*) *Prov.* 2. 1. My ſon, if thou wilt receive my words, *and hide my commandments with thee*, &c. V. 5. Then *ſhalt thou underſtand the fear of the Lord*, and find *the knowledge of God.* Chap. 8 33. *Hear inſtruction, and be wiſe, and refuſe it not.* V. 34. *Bleſſed is the man that heareth me, waiting daily at my gates, waiting at the poſts of my doors.* V. 35. *But whoſo findeth me, findeth life*, and ſhall obtain favour of the Lord. Iſa. 55. 3. *Incline your ear, and come unto me; hear, and your ſoul ſhall live; and I will make an everlaſting covenant with you*, even the ſure mercies of David.

3. Q. *What is Faith in Jeſus Chriſt?*

1. *A.* Faith in Jeſus Chriſt is a (*c*) Saving Grace, whereby we receive, and reſt upon him alone for Salvation, as he is offered to us in the (*d*) Goſpel.

(*c*) *Heb.* 10. 39. But we are not *of them who draw back unto perdition, but of them that believe to the ſaving of the ſoul.* (*d*) *Joh.* 1. 12. But as many as received him, to them gave he power to become the ſons of God, *even to them that believe on his Name. Iſa.* 26. 3. Thou wilt keep him in perfect peace, *whoſe mind is ſtayed on thee, becauſe he truſteth in thee.* V. 4. *Truſt ye in the Lord for ever*, for in the Lord Jehovah is everlaſting ſtrength. *Phil.* 3. 9. And be found in him; not having mine own righteouſneſs, which is of the law; *but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith. Gal.* 2. 16. Knowing that a man is not juſtified by the works of the law, but *by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt*, that we might be juſtified

juſtified by the faith of Chriſt, and not by the works of the law; for by the works of the law ſhall no fleſh be juſtified.

4. Q. *What is Repentance unto Life?*

2. *A.* Repentance unto Life is a (*e*) Saving Grace, whereby a Sinner, out of true ſenſe of his (*f*) Sin, and apprehenſion of the Mercy of God in (*g*) Chriſt, doth, with Grief, and Hatred of his Sin, turn from it, unto (*h*) God, with full purpoſe of, and endeavour after new (*i*) Obedience.

(*e*) *Acts* 11. 18. When they heard theſe things, they held their peace, and glorified God, ſaying, *Then hath God alſo to the Gentiles granted repentance unto life.* (*f*) *Act.* 2. 37. Now when they heard this, they were pricked in their hearts, and ſaid unto Peter, and to the reſt of the Apoſtles, Men and brethren, *what ſhall we do?* V. 38. *Then ſaid Peter unto them, Repent, and be baptized every one of you, in the name of Jeſus Chriſt, for the remiſſion of ſins,* and ye ſhall receive the gift of the Holy Ghoſt. (*g*) *Joel* 2. 12. Therefore alſo now, ſaith the Lord, *Turn ye even to me with all your heart, and with faſting, and with weeping, and with mourning.* Jer. 3. 22. *Return, ye backſliding children,* and I will heal your backſlidings: *Behold, we come unto thee; for thou art the Lord our God.* (*h*) *Jer.* 31. 18. I have ſurely heard Ephraim bemoaning himſelf thus, Thou haſt chaſtiſed me, and I was chaſtiſed as a bullock accuſtomed to the yoke: *Turn thou me, and I ſhall be turned; for thou art the Lord my God.* V. 19. *Surely, after that I was turned, I repented;* and after that I was inſtructed, I ſmote upon my thigh; I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth. Ezek 36. 31. *Then ſhall ye remember your own evil ways, and your doings,* which were not good, and ſhall loath your ſelves in your own ſight, for your iniquities, and for your abominations. (*i*) 2 *Cor.* 7. 11.

7. 11. For behold, this ſelf-ſame thing, *that ye ſorrowed after a godly ſort*, what carefulneſs it wrought in you; yea, what clearing of your ſelves; yea, what indignation; yea, what fear; yea, *what vehement deſire*; yea, what zeal; yea, what revenge? in all things you have approved your ſelves to be clear in this matter. *Iſa.* 1. 16. Waſh ye, make ye clean, put away the evil of your doings before mine eyes, *ceaſe to do evil.* V. 17. *Learn to do well*, ſeek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widow.

5. Q. *What are the outward Means whereby Chriſt communicateth to us the Benefits of Redemption?*

3. *A.* The outward and ordinary Means whereby Chriſt communicateth to us the Benefits of Redemption, are, his Ordinances; eſpecially, the Word, Sacraments and Prayer; all which are made effectual to the Elect for (*k*) Salvation.

(*k*) *Matth.* 28. 19. Go ye therefore, *teach all nations, baptizing them in the name of* the Father, and of the Son, and of the Holy Ghoſt. V. 20. *Teaching them to obſerve all things whatſoever I have commanded you:* and lo, I am with you alway, even unto the end of the world. *Amen.* Acts 2. 42. *And they continued ſtedfaſtly in the Apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers.* V. 46. And they continuing daily *with one accord in the temple, and breaking bread from houſe to houſe*, did eat their meat with gladneſs and ſingleneſs of heart; V. 47. *Praiſing God, and having favour with all the people. And the Lord added to the church daily ſuch as ſhould be ſaved.*

6. Q. *How is the Word made effectual to ſalvation?*

1. *A.* The Spirit of God maketh the reading, but eſpecially the preaching

preaching of the Word, an effectual means of convincing and converting Sinners, and of building them up in Holineſs and Comfort, through Faith unto (*l*) Salvation.

(*l*) Nehem. 8. 8. *So they read in the book* in the law of God diſtinctly, *and gave the ſence, and cauſed them to underſtand the reading.* 1 Cor. 14. 24. *But if all prophe-ſie*, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. *V.* 25. And thus are the ſecrets of his heart made manifeſt; and ſo falling down on his face, *he will worſhip God*, and report that God is in you of a truth. Acts 26. 18. *To open their eyes, and to turn them from darkneſs to light*, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me. Pſal. 19. 8. *The ſtatutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightning the eyes. Act.* 20. 32. And now, brethren, *I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified*, *Rom.* 15. 4. For whatſoever things were written afore time, *were written for our learning*, that we, *through patience, and comfort of the ſcriptures, might have hope.* 2 *Tim.* 3. 15. And that from a child thou haſt known the holy ſcriptures, *which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus. V.* 16. All ſcripture is given by inſpiration of God, and is *profitable for doctrine, for reproof, for correction*, &c V. 17. *That the man of God may be perfect*, throughly furniſhed unto good works. Rom. 10. 14. *How ſhall they believe in him, of whom they have not heard? and how ſhall they hear without a preacher?* V. 15. *And how ſhall they preach, except they be ſent?* &c. And *V.* 16. For I am not aſhamed of the goſpel of Chriſt, *for it is the power of God unto ſalvation*, to every one *that believeth*; to the Jews firſt, and alſo to the Greeks.

Q. *How*

Q. *How is the Word to be read and heard, that it may become effectual to Salvation?*

2. *A.* That the Word may become effectual to Salvation, we muſt attend thereunto with (*m*) Diligence, (*n*) Preparation, and (*o*) Prayer; receive it with Faith and (*p*) Love, lay it up in our (*q*) Hearts, and practiſe it in our (*r*) Lives.

(*m*) *Prov.* 8. 34. Bleſſed is the man that heareth me, *watching daily at my gates, waiting at the poſts of my doors.* (*n*) 1 Pet. 2. 1. *Wherefore laying aſide all malice, and all guile*, and hypocriſies, and envies, and all evil ſpeakings, *V.* 2. as new born babes, *deſire the ſincere milk of the word*, that ye may grow thereby. (*o*) Pſal. 119. 18. *Open thou mine eyes, that I may behold wondrous things out of thy law.* (*p*) *Heb.* 4. 2. For unto us was the goſpel preached, as well as unto them; but the word preached did not profit them, *not being mixed with faith in them that heard it.* 2 *Theſſ.* 2. 10. With all deceivableneſs of unrighteouſneſs in them that periſh, *becauſe they receive not the love of the truth, that they might be ſaved.* (*q*) Pſal. 119 11. *Thy word have I hid in my heart*, that I might not ſin againſt thee. (*r*) *Luk.* 8. 15. But that on the good ground, are they which, in an honeſt and good heart, having heard the word, *keep it, and bring forth fruit with patience. Jam.* 1. 25. But whoſo looketh into the perfect law of liberty, *and continueth therein, he being not a forgetful hearer, but a doer of the word*, this man ſhall be bleſſed in his dealing.

7. Q. *How do the Sacraments become effectual Means of Salvation?*

1. *A.* The Sacraments become effectual Means of Salvation, not from any virtue in them, or in him that doth adminiſter them; but only by the Bleſſing

of

of (*s*) Chriſt, and the working of his Spirit in them that by Faith receive (*t*) them.

(*s*) 1 *Pet.* 3. 20. The like figure whereunto even Baptiſm doth alſo now ſave us: *not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God, by the Reſurrection of Jeſus Chriſt.* Matth. 3. 11. *I indeed baptize you* with water unto repentance; *but he that cometh after me, is mightier than I,* whoſe ſhooes I am not worthy to bear; *he ſhall baptize you with the Holy Ghoſt, and with fire.* 1 Cor. 3. 6. *I have planted, Apollo watered, but God gave the increaſe. V.* 7. So then, neither is he that planteth any thing, neither he that watereth, *but God that giveth the increaſe.* (*t*) 1 Cor. 12. 13. *For by one ſpirit are we all baptized into one body,* whether we be Jews or Gentiles, whether we be bond or free; and have been made all to drink into one ſpirit.

Q. *What is a Sacrament?*

2. *A.* A Sacrament is an holy Ordinance inſtituted by Chriſt; wherein, by ſenſible ſigns, Chriſt, and the Benefits of the new Covenant are repreſented, ſealed and applied to (*u*) Believers.

(*u*) *Gen.* 17. 7. And I will *eſtabliſh my covenant* between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant, to be a God unto thee, and to thy ſeed after thee. V. 10. *This is my covenant* which ye ſhall keep between me and you, and thy ſeed after thee; *Every man-child among you ſhall be circumciſed. Exod.* 12. *throughout.* 1 *Cor.* 11. 23. For I have received of the Lord that *which alſo I delivered unto you, that the Lord Jeſus, the ſame night in which he was betrayed, took bread.* V. 26. *For as oft as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come.*

Q. *Which*

Q. *Which are the Sacraments of the New Teſtament?*

3. *A.* The Sacraments of the New Teſtament are (*x*) Baptiſm, and the Lord's (*y*) Supper.

(*x*) *Matth.* 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. (*y*) *Matth.* 26. 26. And as they were eating, *Jeſus took bread, and bleſſed it, and brake it, and gave it to the Diſciples, and ſaid, Take, eat; this is my Body.* V. 27. *And he took the cup*, and gave thanks, and gave it to them, ſaying, Drink ye all of it; V. 28. *For this is my blood of the New Teſtament, which is ſhed for many for the remiſſion of ſins.*

Q. *What is Baptiſm?*

1. *A.* Baptiſm is a Sacrament, wherein the Waſhing of Water, in the Name of the Father, and of the Son, and of the Holy (*z*) Ghoſt, doth ſignifie and ſeal our ingrafting into Chriſt, and partaking of the Benefits of the Covenant of Grace, and our Engagement to be the (*a*) Lord's.

(*z*) *Matth.* 28. 19. Go ye therefore and teach all nations, *baptizing them*, &c. (*a*) *Rom.* 6. 4. Therefore *we are buried with him by baptiſm into death*; that like as Chriſt was raiſed up from the dead by the glory of the Father, *even ſo we alſo ſhould walk in newneſs of life.* Gal. 3. 27. *For as many of you as have been baptized into Chriſt, have put on Chriſt.*

Q. *To whom is Baptiſm to be adminiſtred?*

2. *A.* Baptiſm is not to be adminiſtred to any that are out of the Viſible

Visible Church, till they profess their Faith in Christ, and Obedience to (*b*) him; but the Infants of such as are Members of the Visible Church, are to be (*c*) baptized.

(*b*) *Acts* 8. 36. And as they went on their way, they came to a certain water: and the Eunuch said, See, here is water, what doth hinder me to be baptized? *V.* 37. And Philip said, *If thou believest with all thine heart, thou mayest. And he answered, I believe that Jesus Christ is the Son of God. Acts* 2. 38. Then Peter said unto them, *Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins*, and ye shall receive the gift of the Holy Ghost. (*c*) Acts 2. 39. *For the promise is unto you, and to your children, and to all that are a-far off, even as many as the Lord our God shall call. Gen.* 17. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee; and to thy seed after thee. *V.* 10. This is my covenant which ye shall keep between me and you, and thy seed after thee; Every man-child among you shall be circumcised. *Col.* 2. 11. In whom also ye are circumcised with the circumcision made without hands, *in putting off the body* of the sins of the flesh, by the circumcision of Christ. V. 12. *Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.* 1 *Cor.* 7. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; *else were your children unclean, and now they are holy.*

Q. *What is the Lord's Supper?*

1. *A.* The Lord's Supper is a Sacrament, wherein, by Giving and Receiving Bread and Wine, according to Christ's Appointment, his Death is shewed forth; and the worthy Receivers are, not after

ter a corporal and carnal manner, but by Faith, made Partakers of his Body and Blood, with all his Benefits, to their ſpiritual Nouriſhment, and growth in (*d*) Grace.

(*d*) 1 *Cor.* 11. 23. I have received of the Lord that which alſo I delivered unto you; that the Lord Jeſus, the ſame night wherein he was betrayed, *took bread*; V. 24. *And when he had given thanks, he brake it, and ſaid, Take, eat, this is my body which is broken for you; this do in remembrance of me.* *V.* 25. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, *This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me.* *V.* 26. For as oft as ye eat this bread, and drink this cup, *ye do ſhew the Lord's death till he come.* 1 Cor. 10. 16. *The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt?*

Q. *What is required to the worthy Receiving of the Lord's Supper?*

2. *A.* It is required of them that would worthily partake of the Lord's Supper, That they examine themſelves of their Knowledge to diſcern the Lord's (*e*) Body, of their Faith to feed upon (*f*) him, of their (*g*) Repentance, (*h*) Love, and (*i*) new Obedience; leſt coming unworthily, they eat and drink Judgment to (*k*) themſelves.

(*e*) 1 Cor. 11. 28. *But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup.* *V.* 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, *not diſcerning the Lord's body.* (*f*) 2 *Cor.* 13. 5. *Examine your ſelves, whether ye be in the faith; prove your own ſelves:* know you not that Jeſus Chriſt is in you, except ye be reprobates.

(*g*) 1 Cor.

(g) 1 Cor. 11. 31. *For if we would judge our ſelves, we ſhould not be judged.* (h) 1 *Cor.* 10. 16. The cup of bleſſing which we bleſs, *is it not the communion of the blood of Chriſt?* V. 17. *For we being many, are one bread, and one body; for we are all partakers of that one bread.* (i) 1 *Cor.* 5. 7. Purge out therefore the old leaven, *that ye may be a new lump as ye are unleavened:* for even Chriſt our Paſſover is ſacrificed for us. V. 8. *Therefore let us keep the feaſt; not with old leaven,* neither with the leaven of malice and wickedneſs; *but with the unleavened bread of ſincerity and truth.* (k) 1 *Cor.* 11. 28, 29.

§. 3. *The third outward and ordinary Means whereby Chriſt communicateth to us the Benefits of Redemption, is Prayer.*

Q. *What is Prayer?* 1. *A.* Prayer is an Offering up of our Deſires unto (l) God, for things agreeable to his (m) Will, in the Name of (n) Chriſt; with Confeſſion of our (o) Sins, and thankful Acknowledgment of his (p) Mercies.

(l) *Pſal.* 62. 8. Truſt in him at all times, ye people; *pour out your hearts before him:* God is a refuge for us. *Selah.* (m) 1 *Joh.* 5. 14. And this is the confidence that we have in him, *that if we ask any thing according to his will, he heareth us.* (n) *Joh.* 16. 23. And in that day ye ſhall ask me nothing: Verily, verily, I ſay unto you, *whatſoever ye ſhall ask the Father in my name, he will give it you.* (o) Pſal. 32. 5. *I acknowledge my ſins unto thee,* and mine iniquity have I not hid: *I ſaid, I will confeſs my tranſgreſſions unto the Lord,* and thou forgaveſt the iniquity of my ſin. *Selah. V.* 6. For this ſhall every one that is *godly pray unto thee,* in a time when thou mayeſt be found: ſurely in the floods of great waters they ſhall come nigh unto him. Dan. 9. 4. *And I prayed unto the Lord my God, and made my confeſſion,* and ſaid, O Lord, the

the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments. (p) *Phil.* 4. 6. Be careful for nothing; *but in every thing, by prayer and ſupplication, with thankſgiving*, let your requeſts be made known unto God.

Q. *What Rule hath God given for our Direction in Prayer?*

2. *A.* The whole Word of God is of uſe to direct us in (q) Prayer; but the ſpecial Rule of Direction is, that Form of Prayer which Chriſt taught his Diſciples, commonly called *The (r) Lord's Prayer.*

(q) 1 *Joh.* 5. 14. And this is the confidence that we have in him, *that if we ask any thing according to his will, he heareth us.* (r) *Matth.* 6. 6, 10, 11, 12, 13. After this manner therefore pray ye, *Our Father*, &c. —— *Luk.* 11. 2. And he ſaid unto them, When ye pray, ſay, *Our Father*, &c.

PART

PART IV.

A short Exposition of the Lord's Prayer.

IN *the Lord's Prayer there are three Parts:* 1. *A Preface.* 2. *Six Petitions.* 3. *The Conclusion.*

1. Q. *What doth the Preface of the Lord's Prayer teach us?*

A. The Preface of the Lord's Prayer, which is, [*Our Father which art in Heaven,*] teacheth us, to draw near to God with all holy Reverence and Confidence, as Children to a Father ready to (*a*) help us; and that we should pray with, and for (*b*) others. *Matth.* 6. 9.

(*a*) *Rom.* 8. 15. For ye have not received the spirit of bondage again to fear; *but we have received the spirit of adoption, whereby we cry, Abba, Father. Luk.* 11. 13. If ye then, being evil, know how to give good gifts unto your children, *how much more shall your heavenly Father give the holy Spirit to them that ask him.* (*b*) *Acts* 12. 5. Peter therefore was kept in prison; *but prayer was made without ceasing of the church unto God for him.* 1 *Tim.* 2. 1. I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks *be made for all men:* V. 2. *For kings, and for all that are in authority,* &c.

2. Q. *What do we pray for in the first Petition?*

1. *A.* In the first Petition, which is, [*Hallowed*

owed be thy Name,] we pray, that God would enable us, and others, to glorifie him in all that whereby he maketh himself (*c*) known; and that he would dispose all things to his own (*d*) Glory. *Matth.* 6. 9.

(*c*) *Psal.* 67. 2. That thy way *may be known upon earth, thy saving health among all nations.* V. 3. *Let the people* praise thee, O God; *let all the people* praise thee. (*d*) *Psal.* 83. *throughout.*

Q. *What do we pray for in the second Petition?*

2. *A.* In the second Petition, which is,[*Thy Kingdom come,*] we pray, that Satan's Kingdom may be (*e*) destroyed, and that the Kingdom of Grace might be (*f*) advanced, our selves and others brought into it, and kept in (*g*) it; and that the Kingdom of Glory may be (*h*) hastened. *Mat.* 6. 10.

(*e*) Psal. 68. 1. *Let God arise, let his enemies be scattered*: let them also that hate him, flee before him. *V.* 18. Thou hast ascended on high, *thou hast led captivity captive*, thou hast received gifts for men; yea, for the rebellious also; *that the Lord God might dwell among them.* (*f*) *Rev.* 12. 10. And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before God day and night. *V.* 11. And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death. (*g*) 2 *Thess.* 3. 1. Finally, brethren, *pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.* *Rom.* 10. 1. Brethren, my heart's desire and prayer to God for Israel, is, *that they might be saved.* Joh. 17. 9. *I pray for them: I pray not for the world,* but *for them that thou hast given me; for they are thine*——. *V.* 20. Neither pray I *for*

these

these alone, but *for them also* which shall believe on me through their word. (*h*) *Rev.* 22. 20. He which testifieth these things, saith, *Surely, I come quickly, Amen.* Even so, *Come, Lord Jesus.*

Q. *What do we pray for in the third Petition?*

3. *A.* In the third Petition, which is, [*Thy Will be done on Earth as it is in Heaven,*] we pray, that God would make us able and willing to know, obey and submit to his Will in all (*i*) things, as the Angels do in (*k*) Heaven. *Mat.* 6. 10.

(*i*) *Psal.* 67. *throughout.* *Psal.* 119. 36. Encline my heart to thy testimonies, and not to covetousness. *Matth.* 26. 39. And he went a little farther, and fell on his face, and prayed, saying, O my Father! if it be possible, let this cup pass from me: *nevertheless, not as I will, but as thou wilt.* 2 *Sam.* 15. 25. And the king said unto *Zadock*, Carry back the ark of God into the city: *if I shall find favour in the eyes of the Lord*, he will bring me again, and shew me both it, and his habitation. *Job* 1. 21. And said, Naked came I out of my mother's womb, and naked shall I return thither: *the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.* (*k*) *Psal.* 103. 20. Bless the Lord, ye his Angels that excel in strength, and do his commandments; *hearkening unto the voice of his word. V.* 21. Bless the Lord, all ye his hosts, *ye ministers of his, that do his pleasure.*

Q. *What do we pray for in the fourth Petition?*

4. *A.* In the fourth Petition, which is, [*Give us this day our daily bread,*] we pray, that of God's free Gift, we may receive a competent Portion of the good things of this Life, and enjoy his (*l*) Blessings with them. *Mat.* 6. 11.

(*l*) *Prov.*

(*l*) *Prov.* 30. 8. Remove far from me vanity and lyes: give me neither poverty nor riches: *feed me with food convenient for me.* *V.* 9. Leſt I be full, and deny thee, and ſay, Who is the Lord? And leſt I be poor, and ſteal, and take the name of my God in vain. *Gen.* 28. 20. And Jacob vowed a vow, ſaying, If God will be with me, and keep me in this way that I go, *and will give me bread to eat, and raiment to put on.* 1 *Tim.* 1. 4. For every creature of God is good, and nothing to be refuſed, if it be received with thankſgiving. V. 5. *For it is ſanctified by the word of God, and prayer.*

Q. *What do we pray for in the fifth Petition?*

5. *A.* In the fifth Petition, which is, [*And forgive us our Debts, as we forgive our Debtors,*] we pray, that God, for Chriſt's ſake, ſhould freely pardon all our (*m*) Sins; which we are the rather encouraged to ask, becauſe by his Grace we are enabled, from the Heart to forgive (*n*) others. *Mat.* 6. 12.

(*m*) Pſal. 51. 1. *Have mercy upon me, O God, according to thy loving-kindneſs*; according unto the multitude of thy mercies, blot out my tranſgreſſions. V. 2. *Waſh me throughly from mine iniquity, and cleanſe me from my ſin.* V. 7. *Purge me with hyſop, and I ſhall be clean*; *waſh me*, and I ſhall be whiter than ſnow. V. 9. *Hide thy face from my ſins, and blot out all mine iniquities.* Dan. 9. 17. *Now therefore, our God, hear thou the prayer of thy ſervant, and his ſupplication.* V. 19. *O Lord, hear*; *O Lord, forgive, for thine own ſake.* (*n*) Luk. 11. 4. *And forgive us our ſins*; *for we alſo forgive every one that is indebted to us.* *Matth.* 18. 35. So likewiſe ſhall my heavenly Father do alſo to you, *if ye, from your hearts, forgive not every one his brother their treſpaſſes.*

Q. *What do we pray for in the ſixth Petition?*

6. *A.* In the ſixth Petition, which is, [*And lead*

lead us not into Temptation, but deliver us from Evil,] we pray, that God would either keep us from being tempted to (*o*) Sin, or ſupport and deliver us when we are (*p*) tempted. *Mat.* 6. 13.

(*o*) *Matth.* 26. 41. Watch and pray, *that ye enter not into Temptation:* the ſpirit indeed is willing, but the fleſh is weak. (*p*) 2 *Cor.* 12. 8. For this thing, *I beſought the Lord thrice,* that it might depart from me.

3. Q. *What doth the Concluſion of the Lord's Prayer teach us?*

A. The Concluſion of the Lord's Prayer, which is, [*For thine is the Kingdom, the Power, and the Glory, for ever. Amen,*] teacheth us, to take our Encouragement in Prayer from (*q*) God only; and, in our Prayers, to praiſe him; aſcribing Kingdom, Power and Glory to (*r*) him: And in teſtimony of our Deſire and Aſſurance to be heard, we ſay, (*ſ*) *Amen:* (or, *So be it.*) *Mat.* 6. 13.

(*q*) *Dan.* 9. 4. And I prayed unto the Lord, my God, and made my confeſſion, and ſaid, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and keep his commandments. *V.* 7. O Lord, righteouſneſs belongeth unto thee, but unto us, confuſion of faces; as at this day, to the men of Judah, and to the inhabitants of Jeruſalem, and unto all Iſrael, that are near, and that are far off, through all the countries whither thou haſt driven them, becauſe of their treſpaſs that they have treſpaſſed againſt thee. *V.* 8. O Lord, to us belongeth confuſion of face, to our kings, to our princes, to our fathers, becauſe we have treſpaſſed againſt thee. V. 9. *To the Lord our God belongs mercies and forgiveneſſes,* though we have rebelled againſt him. V. 16. *O Lord, according to all thy righteouſneſs, I beſeech thee, let thine anger and thy*

fury be turned away from the city Jeruſalem, thy holy mountain; becauſe for our ſins, and for the iniquities of our fathers, Jeruſalem and thy people are become a reproach to all that are about us. *V.* 17. Now therefore, O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon the Sanctuary that is deſolate, *for the Lord's ſake*. *V.* 18. O my God, incline thine ear, and hear; open thine eyes, and behold our deſolation, and the city that is called by thy Name; *for we do not preſent our ſupplications before thee for our righteouſneſs, but for thy great mercies*. *V.* 19. O Lord, hear; O Lord, forgive; O Lord, hearken and do: deferr not, for thine own ſake, O my God; for thy city, and thy people are called by thy Name. (*r*) 1 *Chron.* 29. 10 Wherefore David bleſſed the Lord before all the congregation; and David ſaid, Bleſſed be thou, Lord God of Iſrael, our father, for ever. V. 11. *Thine, O Lord, is the greatneſs, and the power, and the glory, and the victory, and the majeſty*; for all that is in the heavens, and in the earth, is thine: *thine is the kingdom, O Lord; and thou art exalted, as Head above all*. *V.* 12. both riches and honours come of thee, and thou reigneſt over all, and *in thine hand is power and might*; and in thine hand it is, to make great, and to give ſtrength unto all. V. 13. *Now therefore, our God, we thank thee, and praiſe thy glorious Name*. (*ſ*) 1 *Cor.* 14. 16. Elſe, when thou ſhalt bleſs with the Spirit, how ſhall he that occupieth the room of the unlearned ſay, *Amen, at the giving of thanks*, ſeeing he underſtandeth not what thou ſayeſt? *Rev.* 22. 20. He which teſtifieth theſe things, ſaith, Surely, I come quickly. *Amen*. Even ſo, come, Lord Jeſus. *V.* 21. The grace of our Lord Jeſus Chriſt be with you all. *AMEN*.

The

The Ten Commandments.

EXODUS XX.

GOD *ſpake all theſe words, ſaying, I am the* LORD *thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage.*

I. *Thou ſhalt have no other Gods before me.*

II. *Thou ſhalt not make unto thee any graven image, or any likeneſs* of any thing *that* is *in heaven above, or that* is *in the earth beneath, or that* is *in the water under the Earth. Thou ſhalt not bow down thy ſelf to them, nor ſerve them: for I, the* LORD *thy God,* am *a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth* generation *of them that hate me: and ſhewing mercy unto thouſands of them that love me, and keep my commandments.*

III. *Thou ſhalt not take the Name of the* LORD *thy God in vain: for the* LORD *will not hold him guiltleſs that taketh his Name in vain.*

IV. *Remember the Sabbath-day, to keep it holy. Six days ſhalt thou labour, and do all thy work. But the ſeventh day* is *the Sabbath of the* LORD *thy God:* in it *thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor the ſtranger that* is *within thy gates. For* in *ſix days the the* LORD *made heaven and earth, the ſea, and all that in them* is, *and reſted the ſeventh day: wherefore the* LORD *bleſſed the Sabbath-day, and hallowed it.*

V. *Honour thy father and thy mother; that thy days may be long upon the land which the* LORD *thy God giveth thee.*

VI. *Thou ſhalt not kill.*

VII. *Thou ſhalt not commit adultery.*

VIII. *Thou ſhalt not ſteal.*

IX. *Thou ſhalt not bear falſe witneſs againſt thy neighbour*

X. *Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbour's.*

The

The LORD'S Prayer.

MATTH. VI.

OUR Father which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Debts, as we forgive our Debtors. And lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever. Amen.

The CREED.

I Believe in God the Father Almighty, Maker of Heaven and Earth: And in Jeſus Chriſt, his Only Son, our Lord; which was conceived by the Holy Ghoſt, born of the Virgin Mary, *ſuffered under* Pontius Pilate, *was crucified, dead and buried; he deſcended into* * *Hell; the third Day he aroſe again from the Dead, he aſcended into Heaven, and ſitteth on the Right Hand of God the Father Almighty; from thence he ſhall come to judge the Quick and the Dead. I believe in the Holy Ghoſt; the Holy Catholick Church; the Communion of Saints; the Forgiveneſs of Sins; the Reſurrection of the Body; and the Life Everlaſting.* Amen.

* *i. e.* Continued in the ſtate of the Dead, and under the power of Death, till the third Day.

FINIS.